

الرسالة الإلهية لكل إنسان

THE DIVINE MESSAGE FOR ALL MANKIND

By

Dr. Norlain Dindang Mababaya

Published by

DARUSSALAM

Publishers and Distributors

Riyadh, Saudi Arabia

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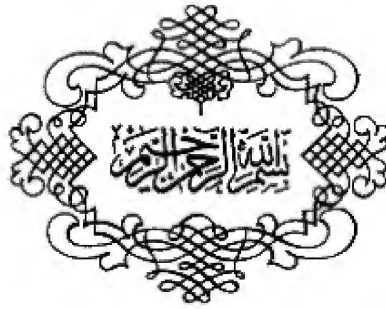
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In the Name of Allâh, Most Gracious, Most Merciful

THIS IS FOR YOU, O ALLÂH

“Truly my prayer and my service of sacrifice, my life and my death, are (all) for Allâh, the Rabb (Only God, Cherisher and Sustainer) of the Worlds.” (6:162)

“Our Rabb! Accept (this service) from us. Verily, You are the All-Hearing, the All Knowing.” (2:127)

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Publishers Note

This book is written on the great necessity of life inviting people to read the Divine Message addressed to the humanity, and to adhere to it.

With the coming times, people are getting more and more busy in their routine life neglecting the great aspects of the Afterlife which is eternal and essential in comparison with the short span of the worldly life. This book highlights the importance of the Divine Message regarding our life to come, and suggests us in the most rational way to give thoughts about it, to read it, to study it with utmost seriousness and to act upon it for our own benefit.

Of all the Divine Messages, Qur'ân is the latest and the last in its purest and Pristine form, while all the other Messages have been altered and manipulated by the former generations. Hence only Qur'ân is the one in these times, and the times to come, to guide us to the Truth. All of us who want success for our lives, should turn towards the Qur'ân and make it a part of our life. Its recitation, study, remembrance and following nothing offers us except benefits and guidance.

May Allâh help us in this noble task for the sake of all goodness to achieve.

Abdul Malik Mujahid

General Manager

Darussalam

Preface

In the Name of Allâh, the Most Gracious, the Most Merciful. All Praise and thanks be to Allâh, the *Rabb* (Only God, Cherisher and Sustainer) of the Worlds. May the peace and blessings of Allâh be upon our Prophet, Muhammadﷺ, and upon his family and his companions, and whoever follows his *Sunnah* till the Day of Judgment.

This book aims to enlighten all peoples from all races, socio-economic and cultural backgrounds and perspectives as well as beliefs in all parts of the world to adhere to the Divine Message for all mankind. In short, this book addresses all humanity to the Qur'ân. It serves as a key eye opener to all of us to open our minds and hearts to the Book of Allâh.

For the educated and professionals among us, this book challenges us to read, study and follow the Qur'ân. We have been reading so many books in our lives; but have we ever set some time reading the Divine Book? Have we fully understood its Message to us? Have we studied it deeply? Have we tried our best learning how to read in Arabic and recite Allâh's Book in its original Arabic text? Have we been listening to it with attention? Do we care to remember it for the pleasure of Allâh? How many of us have been following its teachings for divine guidance? All of us should positively and actively respond to these challenges. We have to remember that of all books, only the Qur'ân guides us to the Truth. It rationally tells us Who is our Creator and *Rabb*. Of all books, the Qur'ân alone repeatedly claims in many of its *Ayât* (verses) that it comes from Allâh, the *Rabb* of the Worlds (this present world and the world in the Hereafter). The Qur'ân is the only book where Allâh enjoins us to: read (73:20), understand (21:10; 47: 24; 54:17, 22, 32, 40), study (2:121), recite (29:45; 73:4), listen (7:204), remember (80:11-14) and follow it for Guidance (6:155; 39:18).

For those who are very fortunate among us to have responded to Allâh's commandments, how many have been sharing the divine knowledge, truth, and guidance to others? In other words, how many of us are actively doing *Da'wah* (Islâmic propagation) to the unfortunate Unbelievers?

The Qur'ân serves as Allâh's great blessing to all humanity. It guides us to the Right Path, Islâm — the religion and complete way of life for all. It is the only religion that guarantees us peace and happiness both in this world and in the life Hereafter. We have to thank Allâh for having sent down the Qur'ân to His Messenger, Prophet Muhammad ﷺ. He sent it down to His Messenger through Angel Gabriel for our divine guidance. We should thank Him also for inspiring His Messenger ﷺ with the best conduct (*Sunnah*) that guides us how to live according to the Qur'ân.

The Qur'ân and the *Sunnah* of Prophet Muhammad ﷺ constitute the Islâmic *Shar'iah* (Law). The Divine Law is complete. It guides humanity in all aspects of life be it economic, social, educational, cultural, political, religious, moral and spiritual, and the like. It applies to all humanity irrespective of race, culture, sex, socio-economic status and other demographic differences. It covers all aspects of life whether personal, domestic or national and even in international or world affairs. If fully implemented, no man-made law even the United Nations' International Law can surpass nor equal Allâh's Divine Law. Nothing can ever substitute it. Unlike any man-made law that calls for revisions and amendments, the Divine Law needs no revision. It guides all peoples at all times in all circumstances.

It is Allâh's blessing also that many scholars have written books about the Qur'ân. Muslim scholars from various countries, devoted part of their time writing about the Qur'ân. They want to share the best teachings and the best guidance that Allâh gives to all humanity through His Divine Book. They know that by propagating it, they serve the humanity; and thus, please Allâh

the Almighty. This book is an attempt to carry out the same noble purpose.

In organizing this book, I confined my source to the Qur'ân based on two popularly used English translations. I made use of 'Abdullah Yusuf Ali's "*The Holy Qur'ân English Translation of the Meanings and Commentary*" revised and edited by the Presidency of Islâmic Researches, IFTA, Call and Guidance in Riyadh, published by the King Fahd Holy Qur'ân Printing Complex in Madinah, Saudi Arabia. I also referred to Dr. Muhammad Taqi-ud Din Al-Hilai and Dr. Muhammad Muhsin Khan's "*Interpretation of the Meanings of the Noble Qur'ân in the English Language*", published by Maktaba DARUSSALAM, Riyadh, Saudi Arabia in 1993. My purpose in using both translations and combining them is to come up with the closest meaning of the Qur'ânic *Ayât* (verses), which the readers can understand easily without losing the excellent beauty or elegance of the Words of Allâh.

I invite non-Muslims to read the Qur'ân. Also read all books and other reading materials written all about the Book of Allâh. Do not judge Islâm by the behavior of some Muslims who do not actually implement Islâm. If you are among those who still find difficulty and doubts in the Divine Revelation then follow this piece of advice. Before, during and after your readings, pray (at least supplicate) to our Only True God and Creator to open your mind and heart and be rational. Be sincere in your prayers. If you are objective in your readings, *Insha Allâh* (God Willing), you will find the Truth. The Truth is that the Qur'ân is the Book of Allâh, the One and Only True God and Creator of all mankind.

Try to be rational in your readings and accept the Truth. Contemplate and ponder upon the incomparable excellence, beauty, wisdom, truth and veracity of the Qur'ân so that you will see the Light. You will find that indeed, the Qur'ân is the Divine Message for all mankind.

Acknowledgments

All praises be to Allâh, the Most Gracious and the Most Merciful, for all the blessings that He has given me, especially in guiding me to Islâm since birth. I thank Him for the Islâmic knowledge and wisdom that He has given me. Glory be to Him for making this book possible and available to those who seek for His divine guidance through the sincere prayers, encouragement, cooperation and support of the following wonderful Muslims and institutions:

I am most grateful to: my father, Muhammad Dindang Alip, (may Allâh bless his soul) for encouraging me to write about the Qur'ân; my mother, Fatimah Alip, for her priceless prayers; my husband, Mamarinta-Omar Mababaya for being so understanding and supportive in many ways; and my children: Abdur Rahman, Ahmad and Mariam for showing keen interest in Islâm. I pray to Allâh that when they will grow up, *Insha Allâh*, they will continue studying Islâm and become active in conveying it to others solely for the pleasure of Allâh.

Likewise, I am grateful to a number of Islâmic Institutions in Riyadh, Saudi Arabia especially the World Assembly of Muslim Youth Women's Committee and the Ministry of Defense Religious Department, Community Office for Call and Guidance. They have given me opportunities to enrich my reading and understanding of the Qur'ân by inviting me as one of their resource speakers in the various Islâmic lecture series they conducted for women expatriates in Riyadh.

Special acknowledgment goes to the International Council for Islâmic Information (ICII), United Kingdom, for electing me and my husband as members of its Board of Trustees. The ICII's noble objective of presenting the Message of Islâm to the non-Muslims worldwide has also encouraged me to finish this book.

I am also thankful to my sister in Islâm, 'Aishah Mosher, my

former Islâmic Studies Teacher at Daar Adh-Dhikr, Department of *Da'wah* and Islâmic Education for Non-Arabic Speaking Women, Riyadh, Saudi Arabia. Her constructive comments and suggestions helped a lot in improving this book.

Moreover, I would like to express my thanks to the Government of the Kingdom of Saudi Arabia and its people for providing the Islâmic environment, which is very conducive to writing. To all my Qur'ân, Arabic and Islâmic Studies teachers in Riyadh, Saudi Arabia, all my relatives and friends, my sincere thanks and gratitude.

Finally, but not the least, I thank the Maktaba Darussalam Publishers and Distributors for publishing this book and the rest of my works. I pray to Allâh to reward them as well as those who in one way or another have contributed in making this piece of work a reality. May He also reward my parents, my family and myself the best life in this world and in the Hereafter and save us from the torments of the Hell-Fire. I pray to Allâh to accept this book purely for His sake. May He be pleased with it and bless it as a source of enlightenment and guidance to all Muslims and non-Muslims alike. May He guide us all toward following and implementing fully the Qur'ân as His Divine Message for all mankind. *Ameen*.

N. D. Mababaya

December 19, 1997 (Sha'ban 19, 1418)

Riyadh, Saudi Arabia

I. THE QUR'ÂN: THE UNIVERSAL AND UNIQUE DIVINE MESSAGE

Do you know that of the countless books in existence, Allâh¹, the Creator (6:73, 102; 42:11) and the God in heaven and the God on earth (43:84), specifies the Qur'ân as His Book (42:17; 46:2)? Qur'ân is an Arabic term that means "The Reading" or "The Recitation". The Qur'ân, is the most beautiful Message in the form of a Book that Allâh has revealed (39:23). It is no less than a Message for all creatures (12:104) — a Message to (all) the Worlds (81:27). It is the Message supreme (above all) (68: 67) because it is the Divine Revelation, a Message from the *Rabb*² of the Worlds (56:80 and 69:43) that speaks for itself. It is the only book available to all mankind that is pure. Allâh Himself stresses that the Qur'ân is exalted (in dignity) kept pure and holy (80:14). He describes it as the most honorable Book, which none shall touch but those who are clean (56:77-79). He declares it to be a Book of exalted power (41:41), the Wise (31:2), Glorious

¹ Allâh is an Arabic term, which connotes the One and Only True God. Allâh is not only the God of the Muslims. Allâh is the *Rabb* of the Worlds (39:75 and 15:21). He is the universal God of all mankind. Most Muslims prefer to use the term Allâh instead of God. The term Allâh has no plural word unlike the term God. It signifies absolute Oneness of God.

² Note: I retain the original Arabic word "*Rabb*" to mean "the Only God, Cherisher and Sustainer", because the word "Lord" has human connotations. Christians not only use the term "Lord" to refer to Jesus Christ but also to other human beings. It refers to "a person having great power and authority; ruler and master." In Great Britain "Lord" refers to "a) a nobleman holding the rank of baron, viscount, earl, or marquis; member of the House of Lords; (and) b) a man who by courtesy or because of his office is given the title of Lord, as a bishop, the son of a duke, or a Lord mayor." This is to avoid associating partners with Allâh. Verily, Allâh the Creator of all (2:29, 117; 6:73) and the Only God, Cherisher and Sustainer of the Worlds (1:2; 39:75) has no partner (6:163). There is nothing whatever like unto Him (42:12). Allâh is the One, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him (112:1-4).

(85:21), and Perspicuous Book sent down in Arabic for mankind to learn wisdom (12:1-2). It is the Book Full of Wisdom (36:2) because, it is the Truth from our Creator (22:54) — the One full of knowledge and wisdom (22:52). It is the Book of guidance sure, without doubt to those who fear Allâh (2:2). It is the Book that makes things clear, a Guide and Glad Tidings for the Believers (27:1-2).

When you read the Qur'ân, you realize that Allâh, our Creator (2:29, 117 and 6:73) speaks to all mankind. He tells us that He sent down the Qur'ân for our guidance. The following verses illustrate how Allâh makes it clear to us that the Qur'ân is His Book:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنجِيلَ ۝ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴾
[آل عمران: ٢ - ٤]

“Allâh! There is no god but He — the Living, the Self-Subsisting, the Supporter of all. It is He Who sent down to you (step by step), in Truth, the Book, confirming what went before it. And He sent down the Torah and the Gospel before this as a guide to mankind. And He sent down the Criterion (of Judgment between right and wrong).” (3:2-4)

﴿ وَأَنزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴾ [النساء: ١١٣].

“...For Allâh has sent down to you the Book and Wisdom and taught you what you knew not (before): and great is the Grace of Allâh unto you.” (4:113)

﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴾ [يوسف: ٣].

“We do relate unto you the most beautiful of stories, in that We reveal to you (Muhammad) this Qur’ân: before this, you too were among those who knew it not.” (12:3)

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾ [فاطر: ٣١].

“That which We have revealed to you of the Book is the Truth — confirming what was (revealed) before it, for Allâh is assuredly (with respect to His servants) Well acquainted and Fully Observant.” (35:31)

The above *Ayât* (verses) confirm that the Qur’ân, indeed, is the Divine Message from the Creator of the Worlds (10:37). It is the most honorable Book that speaks for itself. If you are in doubt, compare them with verses from any book that claims to be divinely inspired. You will find that the Qur’ân is unique in many ways.

First, the Qur’ân, especially in its Arabic text, shows a distinct form of extreme beauty with its rhythmic verses that strike the mind and heart of every sensible reader. Every *Surah* (chapter) and *Ayâh* (verse) of the Qur’ân expresses eloquence and magnificence. The One Who sent it is Allâh the Almighty. He speaks in the most polished and forceful style of speech. His word never appears weak even where it expresses a sense of mercy. The reason is plain and simple: the Qur’ân reflects the supreme divine nature of Allâh. He is Most High (4:34), Exalted in Power, Full of Wisdom (48:7) and Free of all wants, Worthy of all praise (4:131). Allâh’s word is unique, as it is “exalted to the heights.” Our Creator tells us:

﴿وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [التوبة: ٤٠].

“...But the word of Allâh is exalted to the heights, for Allâh is Exalted in might, Wise.” (9:40)

Second, the Qur’ân is the only book that requires its reader to be

clean (56:77-79). You have to perform *Wudu* (ablution) or *Ghusl* (full bath) if you are in a state of *Junub* (impurity) before touching it. If you want to grasp its full meaning and benefit out of it, you have to be clean not only physically but also mentally, heartily and spiritually. Before reading it, you have to set in your mind, heart and soul that your intention is really to search for the Truth. You should intend to please the One and Only True God to seek His guidance. In other words, you have to be objective and open-minded so that you will receive admonition. Allâh says:

﴿ كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِّدَّبَرُواْ ءَايَاتِهِۦ وَلِيَتَذَكَّرَ أُولُواْ الْأَلْبَابِ ﴾

[ص: ٢٩].

“(Here is a) Book which We have sent down unto you, full of blessings that they may meditate on its Signs, and that men of understanding may receive admonition.”
(38:29)

Third, the Qur’ân is the only book in which Allâh enjoins us to seek His refuge from the influence of Satan before reading it (16:98-100). It reminds us that Satan is dreadful (4:38). He is our enemy, an enemy avowed (57:60) who deceives (8:48) and suggests vanity (22:52-53). He descends on every lying, wicked person (26:221-222). Satan commands us what are evil and shameful (2:168-169). He only invites his adherents, that they may become companions of the Blazing Fire. Therefore, we have to treat him as our enemy (35: 6). Allâh stresses that the Qur’ân was not brought down nor inspired by Satan (26:210-211). No one could produce like it, nor falsehood can approach it (41:42). It is not the word of an evil spirit accursed (81:25).

Fourth, the Qur’ân is filled with praises to Allâh — the Only One worthy of all praise (31:26). The most beautiful names belong to Him (7:180). All the 114 chapters of the Qur’ân except *Surah At-Tawbah* (Repentance) or *Bara’ah* (Immunity), the 9th chapter start with the words: “In the name of Allâh, Most Gracious, Most Merciful.” This praise to Allâh occurs twice in

Chapter 27, *Surah An-Naml* (Ants): one in the beginning and the other is within its text (i.e., 27:30), making a total of 114 occurrences. Even the chapter 9, which does not carry the usual opening praise, contains glorification to Allâh in many places (e.g., 9:16, 27, 28, 31, 39, 40, 60, 71, 91). It even ends with the following glorious praises to Him:

﴿ فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴾ [التوبة: ١٢٩].

“...Say: ‘Allâh suffices me: There is no god but He, on Him is my trust. He is the *Rabb* of Throne (of Glory) Supreme!’” (9:129)

The Qur’ân, as the final divine revelation, enlightens you of the divine attributes of Allâh. Our Creator is Supreme, Almighty. No one is like Him. There are many *Ayât* (verses) that glorify Allâh. Examples:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾ [البقرة: ٢٥٥].

Allâh! There is no god but He, the Living, the Self-subsisting, Supporter of all. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is he that can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass ought of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).” (2:255)

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ [لقمان: ٢٦].

“To Allâh belong all things in heaven and earth: verily Allâh is He (Who is) free of all wants worthy of all praise.” (31:26)

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ١-٤].

“Say: ‘He is Allâh, the One; Allâh, the Eternal, Absolute begets He not, nor is He begotten; and there is none like unto Him.’” (112:1-4)

Fifth, the Qur’ân is the only most comprehensive book available to mankind for guidance. It guides us to believe and obey Muhammad (ﷺ *Sallallaahu ‘Alayhi wa Salam*, meaning: May the peace and blessings of Allâh be upon him) (3:31-32; 4:170; 47:33). For our complete guidance, it is a must for us to follow Muhammad’s *Sunnah* (Traditions). Muhammad ﷺ is Allâh’s universal Messenger to all mankind (34:28) and the Seal of the Prophets (33:40). Our Creator sent him with Guidance and the Religion of Truth to make it prevail over all religions (61:9).

You will be overwhelmed to read that Allâh’s Book covers all subjects affecting mankind be it physical, material or economic, socio-cultural, political, legal, religious and spiritual, and the like. It talks not only about us and our environment; but also the events and circumstances affecting us. Allâh says that nothing has been omitted from it (6:38). It is further explained in detail (11:1 and 6:114). Any rational individual or scientist who became atheist because of the misconception that, “the Word of God disagrees with science” will discover the Truth. He will be enlightened to know that Allâh’s Book contains information about the scientific facts of life because it is the Truth of assured certainty (69:51).³

³ For the examples of Qur’ânic *Ayât* that are in perfect agreement with man’s scientific findings, please, refer to: Ahmad Von Denfer’s book, “*Uloom Al-Qur’ân: An*

In addition, the Qur'ân refrains us to avoid evil deeds that lead us to the Hell-fire. It teaches us righteousness to guide us to the Straight Path. It describes the everlasting life in the hereafter (i.e., the peace and tranquillity in Paradise for the righteous; and the terrible punishments in the Hell-fire due to the unbelievers).⁴

Furthermore, the Qur'ân contains varied subjects as shown in the titles of its 114 chapters. The different subjects of the Qur'ân not only reflect the very nature of Allâh as the Creator of all (2:29, 117; 6:73) that exist in the heavens and the earth (3:180; 15:23; 31:10) and the Master of the Day of Judgment (1:4). It also proves the Book to be very comprehensive. The most varied and complete subjects of the Qur'ân, beyond man's ability to produce, makes it miraculously unique and inimitable. There is no other and no better guidance than Allâh's Book. The incomparable comprehensive teachings of the Qur'ân guide mankind at all ages. They are simple, you very practical offering the best solutions to our perplexing problems. The Qur'ân serves as Allâh's guide and mercy to us. Allâh tells us:

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝ الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ [لقمان: ٢-٥].

“These are Verses of the Wise Book, a Guide and a Mercy to the Doers of Good,— those who establish regular Prayer, and give *Zakât* and have sure faith in the Hereafter. These are on (true) guidance from their

Introduction to the Sciences of the Qur'ân”, The Islâmic Foundation, United Kingdom, 1983, pp.155-157; Maurice Bucaille's books, “*The Bible, the Qur'ân and Science*”, North American Trust Publications, Indianapolis, 1978 and “*The Qur'ân and Modern Science*”, International Islâmic Publishing House, Riyadh, Saudi Arabia; and I. A. Ibrahim's book, “*A Brief Guide to Understanding Islâm*”, Houston: Darussalam Publishers and Distributors, 1996.

⁴ See Chapters XI and XII for the examples of the *Ayât* that describe Paradise and Hell-fire.

Creator; and these are the ones who will prosper.” (31:3- 5

Sixth, the Qur’ân is the only book that contains verses (i.e., 22:18; 19:58; 17:109; 16:49-50; 13:15; 7:206; 41:38; 38:24-25; 32:15; 27:25-26; 25:60; 22:77; 96:19; 84:20-21; 53:62) that command us to prostrate and glorify Allâh. All these fall under *Sajda at-Tilawah* (prostration for recitation). When we are reading the Qur’ân we have to prostrate to Allâh and glorify Him every time we come across any of the specified *Ayât*. *Sajda at-Tilawah* signifies that Allâh, the Most High (4:34:87:1), the Creator of the Throne Glory Supreme (9:129; 23:86; 40:15) and the God in heaven and God on earth (43:84) is the Only One worthy of our worship (13:14). The following are examples of the *Ayât* where we have to prostrate to our Creator in adoration to Him:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

“O you who believe! Bow down, prostrate yourselves and adore your *Rabb*; and do good that you may prosper.” (22:77)

﴿فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ [النجم: ٦٢].

“But fall down in prostration to Allâh and adore (Him)!” (53:62)

Seventh, the Qur’ân, unlike any other books that claim to be the Word of God, contains many verses that pertain to supplication. (For examples see *Ayât*: 3:35; 3:38; 3:191-194; 4:75; 7:151; 7:155-156; 10:85-86; 11:47; 12:101; 14:35; 14:40-41; 17:80; 20:25-28; 21:89; 21:112; 23:83; 23:118; 23:106; 25:74; 26:83; 27:19; 28:16; 37:100; 38:35; 44:12; 60:4-5; 66:11; 71:28). It even starts with praises and prayer to our Creator as shown in its opening chapter, *Al Fatiha*. Compare the verses of its first chapter to any verses of any book that claims to be the Word of God and see the great difference. At the very start of the Qur’ân,

we gain knowledge of Allâh and His divine attributes and His relationship to us and to His other creations. We learn also the best and succinct prayer to Him — to guide us to the right path and save us from those who go astray. The following verses of the *Al-Fatiha* should enlighten you of the unique qualities of Allâh's Book:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ﴾ [الفاتحة: ١-٧].

“In the Name of Allâh, Most Gracious, Most Merciful. Praise be to Allâh the Cherisher and Sustainer of the Worlds Most Gracious, Most Merciful; Master of the Day of Judgment. You (Alone) do we worship, and Your aid we seek. Show us the straight way, the way of those on whom You have bestowed Your Grace, those whose (portions) are not wrath and who go not astray.” (1:1-7)

The various prayers in the Qur'ân guide us to pray to Allâh and ask for His forgiveness, help and guidance. The Qur'ân teaches us also the prayer for a well balanced way of life — to be happy both in this world and in the Hereafter as shown in the following verse:

﴿رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ﴾ [البقرة: ٢٠١].

“...Our *Rabb*! Give us good in this world and good in the Hereafter. And save us from the torment of the Fire!” (2:201)

Eight, the Qur'ân is the only book that enjoins us to read it in the name of our Creator and recite it properly. When we read Allâh's

Book in its original Arabic, we have to observe some rules of *Tajwid*. *Tajwid* is derived from the root *Jawwada* meaning, “to make well” or “improve”. This means, we have to read the Qur’ân with correct and good pronunciation in recitation and a proper mode of recitation of medium speed. In other words, we have to read the Qur’ân beautifully with a pleasant tone and style. This is in obedience to Allâh, for He commands us to:

﴿ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾ [العلق: ١-٥].

“Read! In the name of your *Rabb* and Cherisher, Who created — created man, out of a leech-like clot: Read! And your *Rabb* is Most Bountiful. He Who taught man that which he knew not.” (96:1-5)

﴿ أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴾ [المزمل: ٤].

“...Recite the Qur’ân in slow, measured rhythmic tones.” (73:4)

It is strikingly unique that when we read Allâh’s Book with the right *Tajwid* and melodious tone we (including other Believers who listen to us, especially those who understand it) can not help but have misty eyes or have tears overflowing in our eyes. The inimitable words and symphony of the Qur’ân in Arabic when read properly move us to tears and ecstasy. Allâh tells us:

﴿ وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا ۖ مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴾ [المائدة: ٨٣].

“And when they listen to the Revelation received by the Messenger you will see their eyes overflowing with tears for they recognize the truth. They pray: ‘Our *Rabb*! We believe; write us down among the witnesses.’” (5:83)

﴿ وَيَخْرُجُونَ لِلْآذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴾ [الإسراء: ١٠٩].

“They fall down on their faces in tears and it increases their (earnest) humility.” (17:109)

﴿... جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾ [الزمر: ٢٣].

“...The skins of those who fear their Creator tremble thereat; then their skins and their hearts do soften to the remembrance of Allâh.” (39:23)

Ninth, the Qur’ân is the only book which Allâh undertook to guard against all sorts of change or perversion (15:9). It serves as the authentic proof of the divine mission of Prophet Muhammad ﷺ, the unlettered Prophet (7:158). Allâh tells us that He sent down the Qur’ân to His Servant, Prophet Muhammad ﷺ, (18:1) by inspiration (42:7) through the Holy Spirit (Angel Gabriel) (16:102). He revealed it in stages (17:106) and arranged it gradually to strengthen our hearts (25:32). He took charge for its collection and promulgation (75:16-17). He also inspired its scribes. No less than Allâh Himself who testifies that the scribes were men of honor, piety and justice (80:13-16).

Tenth, there are chapters (e.g., Chapters 2, 3, 7, 10-20, 26- 28, 30-32, 36, 38, 40-46, 68) in the Qur’ân that have certain initials prefixed to them. These are called *Muqatta’ât* (“abbreviated letters”). No one, even the most intelligent scholars among the Arabs, knows the meanings of such letters. Only Allâh knows their hidden meanings. Allâh says:

﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ [آل عمران: ٧].

“He it is Who has sent down to you the Book. In it are verses basic or fundamental clear (in meaning). They

are the foundation of the Book. Others are not entirely clear; but those in whose hearts is perversity follow the part thereof that is not entirely clear. Seeking discord, and searching for its interpretation, but no one knows its true meanings except Allâh. And those who are firmly grounded in knowledge say: 'We believe in it, the whole of it is from our *Rabb*.' And none will grasp the Message except men of understanding." (3:7)

The *Muqatta'at* or abbreviated letters (e.g., A.L.M., A.L.M.S., A.L.R., A.L.M.R., T.H.) which are beyond any man's comprehension show that verily Allâh is the Only All-Knowing, All-Wise (4:26). They also serve as concrete proofs that indeed, Allâh has protected His Book from any sort of change. Otherwise, the most intelligent scholars among the Muslim Arabs would have deleted the abbreviated letters for the simple reason that no person can understand them. The *Muqatta'at* are among the signs of Allâh that should enlighten the non-believers that the Qur'ân is really unique and a divine revelation from our One and Only God.

Eleventh, but not the least, when you read Allâh's Book you will find it full of wisdom. It is the only Book wherein Allâh instructs mankind to read (73:20), understand (21:10; 47: 24; 54:17, 22, 32, 40), study (2:121), recite (29:45; 73:4), listen (7:204), remember (80:11-14) and follow it for guidance (6:155; 39:18). All these and many other verses in the Qur'ân prove that, Allâh's Book is holy and unique. It is, indeed, the Divine Revelation that speaks for itself.

II. ALLÂH: THE ONE WHO SENT DOWN THE QUR'ÂN

The Qur'ân is the Divine Revelation from Allâh, the Only God and Creator of all mankind. Allâh repeatedly says that He sent down the Qur'ân to us. He had sent it as a source of wisdom, guidance and glad tidings to the believers. He had sent it down also as a warning to the sinners. Allâh repeatedly tells us that He was the One Who revealed the Qur'ân:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾ [المائدة: ٤٨].

“To you We sent the Scripture (Book) in truth, confirming the scripture that came before it, and guarding it in safety, so judge between them by what Allâh has revealed, and follow not their vain desires, diverging from the Truth that has come to you.” (5:48)

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ﴾ [الأنعام: ٩٢].

“And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: . . .” (6:92)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [يونس: ٣٧].

“This Qur'ân is not such as can be produced by other than Allâh; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book — wherein there is no doubt — from the *Rabb* of the Worlds.” (10:37)

﴿وَلَنُزِيلُ رَبِّ الْعَالَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [الشعرا: ١٩٢-١٩٥].

“Verily, this is a Revelation from the *Rabb* of the Worlds. With it came down the Spirit of Faith and Truth to your heart and mind that you may admonish in the perspicuous Arabic tongue.” (10:192-195)

﴿الرَّكِتَابُ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾ [هود: ١].

“...(This is) a Book with verses basic or fundamental (of established meaning) — further explained in detail — from One Who is Wise and Well-Acquainted (with all things).” (11:1)

﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ [يوسف: ١-٢].

“A.L.R.⁵ These are the Verses of the Perspicuous Book. We have sent it down as an Arabic Qur’ân in order that you may learn wisdom.” (12:1-2)

﴿الْمَرْ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ [الرعد: ١].

“A.L.R. These are the Signs (or Verses) of the Book: that which has been revealed unto you from your *Rabb* is the Truth; but most men believe not.” (13:1)

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلٌ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ [الإسراء: ١٠٥].

⁵ A.L.R. is one of the “abbreviated letters” prefixed in some verses of the Qur’ân. Only Allâh knows its meaning (3:7).

“We sent down (the Qur’ân) in Truth, and in Truth has it descended, and We sent you but to give Glad Tidings and to warn (sinners).” (17:105)

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ﴾ [الأنبياء: ١٠]

“Indeed, We have revealed for you (O mankind!) a Book (the Qur’ân) in which is a Message for you: will you not then understand?” (21:10)

﴿قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا﴾ [الفرقان: ٦].

“Say: ‘The (Qur’ân) was sent down by Him Who knows the secret (that is) in the heavens and the earth: Verily, He is Most Forgiving, Most Merciful.’” (25:6)

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ [الزمر: ١-٢].

“The revelation of this Book is from Allâh the Exalted in Power Full of Wisdom. Verily, it is We Who have revealed the Book to you in Truth: so serve Allâh offering Him sincere devotion.” (39:1-2)

﴿اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ﴾ [الشورى: ١٧].

“It is Allâh Who has sent down the Book in truth, and the Balance (by which to weigh conduct) ...” (42: 17)

﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ [الأحقاف: ٢].

“The Revelation of the Book is from Allâh the Exalted in Power, Full of Wisdom.” (46:2)

﴿فَقَامُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [التغابن: ٨].

“Believe therefore in Allâh and His Messenger and in the Light (this Qur’ân) which We have sent down. And Allâh is well aware with all that you do.” (64:8)

These and many more Qur’ânic verses show Allâh’s Mercy to us. He guides us to believe that He is the One Who sent the Qur’ân. He also guides the unbelievers to cast away the doubts they have in their minds. He testifies that Prophet Muhammad ﷺ did not write the Qur’ân. It is not the Prophet’s own word. Never did he invent any word in it. Allâh is the One Who sent it down. He revealed it to His Messenger ﷺ through Angel Gabriel for the guidance of mankind. The unlettered (7:157-158; 62:2) Prophet ﷺ believes in Allâh and His Words (7:158). He brought the Message as revealed (10:15-16) and never did he invent anything in it (69:43). Allâh Himself testifies:

﴿وَلَئِنْ لَّنُزِيلُ رَبِّ الْعَالَمِينَ ۝ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ۝ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [الشعراء: ١٩٢-١٩٥].

“Verily, this is a Revelation from the Creator of the Worlds, With it came down the trustworthy spirit (Angel Gabriel) to your heart (Muhammad), that you may be (one) of the Warners in the perspicuous Arabic tongue.” (26:192-195)

﴿تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ۝ أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾ [السجدة: ٢-٣].

“(This is) the revelation of the Book in which there is no doubt — from the Creator of the Worlds. Or do they say, ‘He (Muhammad) has forged it’? Nay, it is the Truth from your Creator, that you (Muhammad) may warn people to whom no Warner has come before you: in order that they may receive guidance.” (32:2-3)

﴿ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۝ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۝ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝ وَإِنَّكُمْ لَتَذَكَّرُ لِلْمُتَّقِينَ ۝ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ۝ وَإِنَّكُمْ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ۝ وَإِنَّكُمْ لَحَقُّ الْيَقِينِ ۝ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴾ [الحاقة : ٤١-٥٢].

“It is not the word of a poet, little it is you believe! Nor is it the word of a soothsayer, little admonition it is you receive. (This is) a Message sent down from the *Rabb* of the Worlds. And if he (Prophet Muhammad) were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart. Nor could any of you withhold him (from Our wrath). But verily, this is a Message for the God-fearing. And We certainly know that there are amongst you those that reject (it). But truly (Revelation) is a cause of sorrow for the Unbelievers. But verily it is Truth of assured certainty. So glorify the name of your *Rabb* Most High. (69:41-52)

The unbelievers, therefore, should acknowledge the truth that the Qur’ân is the pure Word of Allâh. It is not the word of a poet nor a soothsayer nor the Prophet ﷺ. Verily, the Qur’ân is Allâh’s Divine Message to us.

III. THE QUR'ÂN: NOT INSPIRED BY SATAN

If you are objective and rational, you will find the Qur'ân as, indeed, the Book of Allâh. From the beginning to the end you find Allâh's clear enlightenment. To reiterate, it is only in the Qur'ân that Allâh enjoins us to seek His refuge from the influence of Satan before reading it. This alone proves that Satan, the Evil One, has no place in the Qur'ân. Allâh commands:

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ إِنَّكُمْ لَكُمْ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ إِنَّمَا سُلْطَانُكُمْ عَلَى الَّذِينَ يَتَوَلَّوْنَ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴾ [النحل: ٩٨-١٠٠].

“When you read the Qur'ân, seek Allâh's protection from Satan the Rejected One. No authority has he over those who believe and put their trust in their *Rabb*. His authority is over those only, who take him as patron and who join partners with Allâh.” (16:98-100)

For our own benefit we have to believe that the Qur'ân comes from Allâh alone. Allâh stresses that it was not brought down nor inspired by Satan. No one can produce like it, nor falsehood can approach it. After reading the following verses, would you then say that the Qur'ân comes from Satan or from Allâh the Almighty?

﴿ وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ۝ وَمَا يَلْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴾ [الشعراء: ٢١٠-٢١١].

“The Satan did not bring it down. It not meet for them, nor is it in their power.” (26:210-211)

﴿ لَا يَأْنِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾ [فصلت: ٤٢].

“No falsehood can approach it from before or behind it. It is sent down by One Full of Wisdom, Worthy of all Praise.” (41:42)

﴿وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ﴾ [التكوير: ٢٥].

“Nor is it the word of an evil spirit accursed.” (81:25)

Furthermore, Allâh directs us away from evil youghts and deeds. He reminds us not to let Satan seduce us to follow his way for he is an avowed enemy to us. Allâh says:

﴿يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ﴾ [البقرة: ١٦٨-١٦٩].

“O mankind! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an avowed enemy. He commands you what is evil and shameful, and that you should say of Allâh that of which you have no knowledge.” (2:168-169)

﴿يَنْبِئُ آدَمَ لَا يَفْنَيْكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَ تَبَوَّأَ إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ﴾ [الأعراف: ٢٧].

“O you children of Adam! Let not Satan seduce you, in the same manner as he got your parents out of the garden, stripping them of their raiment, to expose their shame, for he and his tribe see you from a position where you cannot see them. We made the Satan’s friends (only) to those who believe not. (7:27)

﴿إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ﴾ [يوسف: ٥].

“...For Satan is to man an avowed enemy!” (12:5)

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾ [النور: ٢١].

O you who believe! Follow not Satan's footsteps. If any will follow the footsteps of Satan, he will (but) command what is shameful and wrong. And were it not for the grace and mercy of Allâh on you, not one of you would ever have been pure. But Allâh does purify whom He pleases, and Allâh is One Who hears and knows (all things). (24: 21)

﴿ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴾ [فاطر: ٦].

“Verily, Satan is an enemy to you, so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire.” (35: 6)

﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝ وَإِنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴾ [يس: ٦٠-٦٢].

“Did I not enjoin on you O children of Adam, that you should not worship Satan; for that he was to you an enemy avowed? And that you should worship Me, for that this was the Straight Way? But he did lead astray a great multitude of you. Did you not, then, understand?” (36:60-62)

The Qur’ân makes it clear that Allâh is our Guardian *Rabb* (2:21-22) and Protector (2:257). It guides us to seek Allâh’s protection from the influence of Satan. The following *Ayât* guide us to be God-fearing:

﴿ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ
 ۝ إِنَّكَ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَلِيفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ
 مُبْصِرُونَ ﴾ [الأعراف: ٢٠٠-٢٠١].

“If a suggestion from Satan assails your (mind), seek refuge with Allâh; for He hears and knows (all things). Those who fear Allâh, when a thought of evil from Satan assails them, bring Allâh to remembrance, when verily, they see (aright)!” (7: 200-201)

﴿ وَإِنَّمَا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ
 الْعَلِيمُ ﴾ [فصلت: ٣٦].

“And if (at any time) an incitement to discord is made to you by the Satan, seek refuge in Allâh. He is the One Who hears and knows all things.” (41:36)

We have to avoid Satan by all means. Allâh reminds us that Satan makes promises only to deceive us. Satan only wants us to go astray. He does nothing but harms us. Those who take Satan as a friend will surely dwell in Hell. Allâh tells us:

﴿ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً
 مِنهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [البقرة: ٢٦٨].

“Satan threatens you with poverty and orders you to conduct unseemly. Allâh promises you His forgiveness and bounties. And Allâh cares for all and He knows all things.” (2:268)

﴿ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا
 مُّبِينًا ۝ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝ أُولَٰئِكَ
 مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴾ [النساء: ١١٩-١٢١].

“...Whoever forsaking Allâh, takes Satan for a friend,

has surely suffered a loss that is manifest. Satan makes promises for them, and arouses in them false desires; but Satan's promises are nothing but deception. They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.” (4:119-121)

﴿وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتْهُ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾ [الأنفال: ٤٨].

“And (remember) when Satan made their (sinful) acts seem alluring to them, and said: ‘No one among men can overcome you this day, while I am near to you.’ But when the two forces came in sight of each other, he turned on his heels and said, ‘Verily, I am clear of you! Verily, I see what you see not. Verily, I fear Allâh, for Allâh is strict in punishment.’” (8:48)

We should, therefore, seek Allâh's help and guidance and turn to Him as our Guardian *Rabb* and Protector. If we believe in His Book, we will surely attain righteousness that will lead us to Paradise (19:60-63). This we should believe because Allâh's promise is true and sure (10:4). His promise is the truth; no one's word can be truer than His word (4:122).

We should believe and accept that the Qur'ân is the Truth from Allâh (22:54). Satan, the evil one, has no place in it. As a Book of Divine Guidance, the Qur'ân stresses that it is a Message for people who would truly worship Allâh (21:106). It enjoins us to worship no one but Allâh. True prayer is due to Him alone (13:14). The Qur'ân starts and ends with the glorification and prayer to Allâh that He will protect us from Evil (1:1-7). Allâh guides us to seek His protection from any influence of the Evil or of Satan that may come from the Jinn (invisible evil spirits) and

among human beings. Allâh says in the last two chapters of His Book:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾
[الفلق : ١-٥].

“Say: ‘I seek refuge with the *Rabb* of the Dawn from the mischief of created things; from the mischief of Darkness as it over spreads, from the mischief of those who blow on knots; and from the mischief of the envious one as he practices envy.’” (113:1-5)

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ﴾ [الناس : ١-٦].

“Say: ‘I seek refuge with the *Rabb* and Cherisher of mankind, the King (or Ruler) of mankind, the God (or Judge) of mankind — from the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (the same) who whispers into the hearts of mankind — among Jinn and among men.’” (114:1-6)

IV. THE QUR'ÂN: CONSISTENT AND FREE FROM ANY FORM OF HUMAN MANIPULATION

When you read the Qur'ân, you will not find any discrepancy or crookedness in it. Many centuries have passed from the time Allâh revealed the Qur'ân for our divine guidance and until now there exists no revision of the Book. No one has ever dared to attempt revising it. No one, even in today's modern or scientific era, has seen the need for its revision. The reason lies on man's limited knowledge. He cannot find any error in the Word of Allâh. It needs no single correction, as it is perfect in every letter because it is the Divine Word of Allâh, the All-Embracing, the All Knowing (2:115). He is Exalted in Power, Full of Wisdom, Wise. Allâh says:

﴿وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ [التوبة: ٤٠].

“...But the word of Allâh is exalted to the heights, for Allâh is Exalted in Might, Wise.” (9:40)

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ
أَبْحُرٍ مَا نَفَذَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [لقمان: ٢٧].

“And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the words of Allâh be exhausted (in the writing), for Allâh is exalted in power, full of Wisdom.” (31:27)

Allâh further guides all mankind to be rational enough to believe in the Qur'ân as His Book. He points out that the Qur'ân bears no discrepancy and no crookedness therein. In other words, it is consistent with itself. This is what Allâh emphasizes in the following verses:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾ [النساء: ٨٢].

“Do they not ponder on the Qur’ân? Had it been from other than Allâh, they would surely have found therein much discrepancy.” (4: 82)

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَمْ عِوَجًا ﴾ [الكهف: ١].

“Praise be to Allâh, Who has sent to His Servant the Book, and has allowed therein no Crookedness.” (18:1)

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي نَقَّشَ مِنْهُ جُلُودَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَالْتَمِ مِنْ هَادٍ ﴾ [الزمر: ٢٣].

“Allâh has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects). The skins of those who fear their *Rabb* tremble thereat. Then their skins and their hearts do soften to the remembrance of Allâh. Such is the guidance of Allâh. He guides therewith whom He pleases, but such as Allâh leaves to stray, can have none to guide.” (39:23)

Nowhere could you find any inconsistency in the Qur’ân for verily, it is the Truth from the *Rabb* of the Worlds (32:3). It is the only Book that has been preserved. Allâh affirms that it has been preserved in a Tablet or in a Book well guarded. He says:

﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ ﴾ [البروج: ٢١-٢٢].

“Nay, this is a Glorious Qur’ân inscribed in a Tablet Preserved!” (85:21-22)

﴿ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴾ [الواقعة: ٧٧-٨٠].

“That this is indeed a Qur’ân most honorable, in a Book well guarded, which none shall touch but those who are clean: a Revelation from the *Rabb* of the Worlds.” (56:77-80)

Verily, the Qur’ân is the pure Word of Allâh, never been changed by anyone, not even Allâh’s Messenger ﷺ. Allâh makes this very clear:

﴿ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَنْبِئُ بِشَرٍّ مِّنْ هَٰذَا أَوْ بَدِّلُهَا قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ عَظِيمٌ ﴾ [يونس: ١٥].

“But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us say: ‘Bring us a Reading other than this or change this (Qur’ân).’ Say: ‘It is not for me of my own accord to change it. I follow naught but what is revealed unto me: if I were to disobey my *Rabb* I should myself fear the Penalty of a Great Day (to come).’” (10:15)

The Qur’ân will forever remain as the pure and undistorted Book of Allâh to all mankind. No one can ever change it. Allâh promises to protect it from any form of human manipulation. He assures us:

﴿ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾ [الأنعام: ١١٥].

“The Word of the *Rabb* does find its fulfillment in truth and in justice. None can change His Words: for He is the One Who hears and knows all.” (6:115)

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۝ لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآٰخِرَةِ لَا يَبْدِيلُ لِكَلِمَتِ اللّٰهِ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝﴾
[يونس: ٦٣-٦٤].

“Those who believe and (constantly) guard against evil, for them, are Glad Tidings in the life of the Present and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme Felicity.” (10:63-64)

﴿اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ﴾ [الحجر: ٩].

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” (15:9)

In line with this divine assurance, Allâh entrusted the protection of the Qur’ân to the learned men. History tells us that from the time it was revealed to Prophet Muhammad ﷺ many learned men and companions of the Prophet ﷺ memorized the Qur’ân. Today, thousands of Muslims, young and old (including non-Arabic speaking Muslims from different countries) have memorized it. In addition, millions of copies of the Divine Message have been produced and distributed worldwide for private and public reading and guidance. Many years after its revelation have passed; until now, no scholar has found the need to revise it. Neither has there been a controversy among Muslim scholars questioning its authenticity.

The Qur’ân exists today just as it was revealed to Prophet Muhammad ﷺ more than fourteen centuries ago. No one has added nor substituted any verse or any single letter to it. Its authenticity will forever benefit humanity. As Allâh says, He will assuredly protect it (15:9). This we should believe, because His Word is the Truth (6:73) and He fulfills His promise (4:122). Believe, therefore, in the Qur’ân as the Divine Message from the Only Creator of all mankind.

V. THE QUR'ÂN GUIDES MANKIND TO BELIEVE AND WORSHIP THE ONE AND ONLY TRUE GOD

The Qur'ân teaches mankind the sincere belief in *Tawhîd* ⁶ (Islâmic monotheism or absolute oneness of Allâh) — the universal divine message for all mankind. Allâh says:

﴿ هَذَا بَلَدٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴾ [إبراهيم : ٥٢].

“Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allâh. Let men of understanding take heed.” (14:52)

﴿ إِنَّ إِلَهُكُمُ لَوَاحِدٌ ۝ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴾ [الصافات : ٤-٥].

“And thus proclaim the Message (of Allah)! Verily, verily your God is One! *Rabb* of the heavens and of the earth and all between them and *Rabb* of every point at the rising of the sun!” (37:4-5)

The Qur'ân repeatedly tells us that there is no god but Allâh. Allâh Alone claims for universal divinity. He Alone commands all mankind to know that there is no god but He. He tells us:

⁶ There are three categories of *Tawhîd*. First is *Tawhîd Ar-Rubûbiyah* (i.e., Oneness of Allâh's Divinity, that is He is the *Rabb*, the Creator, the Sovereign, the Sustainer, the Provider, and Manager of all mankind in all affairs). Second is *Tawhîd Al-Ulûhiyah* (i.e., Allâh as the Only One worthy of our worship). Third is *Tawhîd Al-Asmâ was Sifât* (i.e., Allâh Alone deserves the most Magnificent Names and Attributes, which are found in the Qur'ân and the *Sunnah*).

﴿وَاللَّهُمَّ إِلَهٌ وَحِيدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣].

“And your Allâh is one Allâh; there is no god but He Most Gracious Most Merciful.” (2:163)

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ [النمل: ٢٦].

“Allâh! There is no god but He! *Rabb* of the Throne Supreme!” (27:26)

﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ﴾ [فاطر: ٣].

“O mankind! Call to mind the grace of Allâh unto you! Is there a Creator other than Allâh to give you Sustenance from heaven or earth? There is no god but He. How then are you deluded away from the Truth?” (35:3)

The Qur’ân enlightens us to testify that there is no God but Allâh (47:19). Allâh is the Living, the Self-Subsisting, the Supporter of all (3:2). He is the Creator of all (2:29, 117; 6:73) — the One Who gives life and death (3:156; 6:95; 15:23) and to Him is our Final Return (43:45-50). To Allâh belongs the dominion of the heavens and the earth; and to Allâh is our return (24:42). Our goal in the end is towards Allâh (6:164). Therefore, if we want to succeed both in this world and in the life Hereafter, we must sincerely believe in Allâh and submit to His Will. This means to live and die in a state of Islâm.

Belief in Allâh requires that we refrain from assigning partners to Him (60:12; 13:36; 6:22) as well as saying things about Allâh of which we have no knowledge (7:33). No vision can grasp Him, but His grasp is over all vision; He is Subtle well aware (6:102,103). He is Allâh, the One, not one in a Trinity (5:72), nor one of two (16:51). He has no begotten son (2:116; 6:100; 10:68; 19:35) nor is He begotten (112:3). Nor does He have any neither consort nor daughters (6:100-101; 16:57; 37:149-157). Verily,

Allâh has no partner (6:163). Allâh is the One, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him (112:1-4; 42: 11).

The belief in *Tawhîd* (the Oneness of Allâh) in Islâm is the most logical idea that every rational individual could ever think. The reason: simply because, should there be two, three or more “gods” then, the entire universe would have been in chaos as a result of the competition of and struggle for power among “gods.” Allâh says:

﴿لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾
[الأنبياء : ٢٢].

“If there were, (in the heavens and the earth), other gods besides Allâh, there would have been ruin in both! But glory to Allâh, the *Rabb* of the Throne: (High is He) above what they attribute to Him.” (21: 22)

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾ [المؤمنون : ٩١].

“No son did Allâh beget nor is there any god along with Him: (if there were many gods) behold each god would have taken away what he had created and some would have overcome others! Glory to Allâh (He is free) from the (sort of) things they attribute to Him!” (23:91)

Since there is only One Allâh, Who Alone deserves our worship, we mankind must worship Him. We must worship Allâh with utmost sincerity. The Qur’ân teaches us to worship no one but Allâh:

﴿الرَّ كَتَبَ أَحْكَمَتْ ءِاِنَّهُمْ ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ۝ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ﴾
[هود : ١-٢].

“...(This is) a Book, with verses basic or fundamental (of established meaning) — further explained in detail from One Who is Wise and Well Acquainted (with all things). (It teaches) that you should worship none but Allâh.” (11:1-2)

The following verses enlighten us to believe that no one is worthy to be worshipped but Allâh. Contemplate on them and obey the divine commandment to worship Him alone:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَٰهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾ [الأنعام : ١٠٢].

“That is Allâh, your *Rabb*! There is no god but He, the Creator of all things: so, worship Him (Alone) and He has power to dispose of all affairs.” (6:102, 103)

﴿مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ لِلَّهِ آمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ [يوسف : ٤٠].

“Whatever you worship apart from Him is nothing but name which you have named. You and your fathers, for which Allâh has sent down no authority: the command is for none but Allâh. He has commanded that you worship none but Him. That is the right religion, but most men do not know.” (12:40)

﴿وَالَّذِينَ آمَنَتْهُمْ أَكْتَبَ يَفْرَحُونَ بِمَا أَنزَلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن يُنْكِرُ بَعْضَهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابٌ﴾ [الرعد : ٣٦]

“Those to whom We have given the Book rejoice at what has been revealed unto you but there are among the clans those who reject a part thereof. Say, ‘I am

commanded to worship Allâh, and not to join partners with Him. Unto Him do I call, and unto Him is my return.” (13:36)

﴿ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴾
[مريم : ٦٥].

“*Rabb* of the heavens and of the earth, and of all that is between them: so worship Him, and be constant and patient in His worship. Do you know of any one who is worthy of the same Name as He?” (19:65)

﴿ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾ [طه : ١٤].

“Verily, I am Allâh: There is no god but I: so serve Me (only), and establish regular prayer for My remembrance.” (20:14)

For our guidance and salvation, we have to worship Allâh alone. Our Creator makes it very clear that the very purpose why He has created us is to worship Him throughout our lives. Allâh tells us:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات : ٥٦].

“I created not the jinn and men except that they should worship Me.” (51:56)

﴿ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴾ [الحجر : ٩٩].

“And worship your *Rabb* until there comes unto you the Hour that is certain (i.e., death).” (15:99)

The Qur’ân contains many verses that guide us to pray to Allâh. To reiterate, it even starts with praises and prayer to our Creator as shown in its opening chapter, *Al Fatiha*. This particular *Surah* (chapter) teaches us the best and succinct prayer to Allâh — to guide us to the right path and save us from those who go astray. The succeeding *Surah Al Baqarah* (The Heifer) immediately

tells us the answer to our prayer. It enlightens us to believe that the Qur'ân is the Book; in it is guidance sure to those who fear Allâh (2:2). It teaches us to pray for a balanced way of life — i.e., to be happy both here and in the Hereafter (2:201).

The Qur'ânic verses on prayer also guide us how to ask Allâh for His forgiveness, help, and guidance. The following are some examples of the *Ayât* that pertain to supplication:

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴾ [البقرة: ٢٨٦].

“...Our *Rabb*! Condemn us not if we forget or fall into error. Our *Rabb*! Lay not on us a burden as You did lay on those before us. Our *Rabb*! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our Protector. Grant us victory over the unbelievers.” (2:286)

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾
[آل عمران : ٨].

“...O *Rabb*! Let not our hearts deviate now after you have guided us, but grant us mercy from You: for You are the Grantor of bounties without measure...” (3:8)

﴿ رَبَّنَا إِنَّا أَمَنَّكَ فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴾
[آل عمران : ١٦].

“...Our *Rabb*! We have indeed believed, so forgive us our sins, and save us from the agony of the Fire.” (3:16)

﴿ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾ [آل عمران : ١٤٧].

“...Our *Rabb*! Forgive us our sins and anything we may have done that transgressed our duty. Establish our feet firmly, and help us against those that resist Faith.” (3:147)

﴿ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴾ [الأعراف : ٤٧].

“...Our *Rabb*! Send us not to the company of the wrong doers.” (7:47)

﴿ رَبَّنَا لَمَّا جَاءَنَا رَبَّنَا أفرغ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴾ [الأعراف : ١٢٦].

“...Our *Rabb*! Pour out on us patience and constancy, and take our souls unto You as Muslims (who bow to Your Will)!” (7:126)

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾ [طه : ١١٤].

“...O my *Rabb*! Increase me in knowledge.” (20:114)

﴿ رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّقْ بَالِ الصَّالِحِينَ ۝ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴾ [الشعراء : ٨٣-٨٥].

“...O my *Rabb*! Bestow wisdom on me, and join me with the righteous. Grant me honorable mention on the tongue of truth among the latest (generations). Make me one of the inheritors of the Garden of Bliss.” (26:83-84)

﴿ قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴾ [العنكبوت : ٣٠].

“...O my *Rabb*! Help you me against people who do mischief!” (29:30)

﴿ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ

صَلِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾
[الأحقاف : ١٥].

“O my *Rabb*! Grant me (the ability) that I may be grateful for Your favor, which You have bestowed upon me, and upon both my parents; and that I may work righteousness such as You may approve and be gracious to You; and truly do I submit (to You) in Islâm.” (46:15)

These and many other Qur’ânic verses⁷ show Allâh’s guidance to us. For our own benefit, we have to recite the Qur’ân and remember Allâh always. We have to sincerely pray to our Creator. The following *Ayât* should motivate all mankind to perform *Salât* (Islâmic prayers):

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ [البقرة : ٢١].

“O mankind! Worship your Guardian Allâh, Who created you and those who came before you that you may become righteous.” (2:21)

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحْفَظُونَ ۝ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾ [المؤمنون : ١-٢، ٩-١١].

“Successful indeed are the Believers. Those who humble themselves in their prayers.

And who (strictly) guard their prayers — these will inherit Paradise. They will dwell therein (forever).” (23:1-2, 9-11)

⁷ Examples of such *Ayât* are: 2:128; 3:35; 3:38; 3:191-194; 4:75; 7:151; 7:155-156; 10:85-86; 11:47; 12:101; 14:35; 14:40-41; 17:24; 17:80; 20:25-28; 21:89; 21:112; 23:83; 23:118; 23:106; 25:74; 26:83; 27:19; 28:16; 37:100; 38:35; 44:12; 60:4-5; 59:10; 66:11; 66:8; 71:28.

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾ [العنكبوت : ٤٥].

“...Establish regular prayer, for prayer restrains from shameful and evil deeds; and remembrance of Allâh is the greatest (thing in life) without doubt. And Allâh knows the (deeds) that you do.” (29:45)

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ [الأعلى : ١٤، ١٥].

“But he will prosper who purifies himself and remembers the Name of his Guardian, Allâh, and prays (to Him).” (87:14-15)

All mankind must sincerely believe in Allâh and worship Him alone. To Him belongs the True prayer (13:14) — the Islâmic prayers which are based on the Qur’ân and the *Sunnah*. Worship in Islâm is a comprehensive term. Everything we do in accordance with Allâh’s Law is an act of worship. Such worship must be done sincerely for the pleasure of Allâh.

If you are non-Muslim, time has come that you must believe in the absolute oneness of Allâh. Believe and worship Him with utmost sincerity and follow the Qur’ân and the *Sunnah*. Otherwise, all your prayers, sacrifices, deeds will be in vain. The Qur’ân tells us the following conditions by which good deeds are rewarded both in this world and in the life Hereafter:

1. Belief in *Tawhîd* (Oneness of Allâh):

﴿ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ ۖ وَلَوْ أَشْرَكُوا لَحَبَطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾ [الأنعام : ٨٨].

“This is the Guidance of Allâh with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.” (6:88)

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ

مِنَ الْخَاسِرِينَ ﴿[الزمر : ٦٥].

“But it has already been revealed to you as it was to those before you: ‘If you were to join (gods with Allâh) truly fruitless will be thy work (in life) and you will surely be in the ranks of those who lose (all spiritual good).’” (39:65)

2. *Ikhlas* (Sincerity) to Allâh which means to do good deeds purely for the pleasure of Allâh and not out of self-conceit to seek appreciation or praise from people:

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ﴾ [الزمر : ٣].

“Is it not to Allâh that sincere devotion is due? But those who take for protectors others than Allâh (say): ‘We only serve them in order that they may bring us nearer to Allâh.’ Truly Allâh will judge between them in that wherein they differ. But Allâh guides not such as are false and ungrateful.” (39:3)

﴿قُلِ اللَّهُ أَعْبُدُوا مُخْلِصِينَ لَهُ دِينِي﴾ [الزمر : ١٤].

“Say, ‘Verily, I am commanded to serve Allâh with sincere devotion.’” (39:14)

﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ [غافر : ١٤].

“Call then upon Allâh with sincere devotion to Him even though the Unbelievers may detest it.” (40:14)

3. Deeds must be in accordance with the Qur’ân and the *Sunnah* (Tradition or Way of the Prophet Muhammad ﷺ):

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ [محمد : ٣٣].

“O you who believe! Obey Allâh, and obey the Messenger (Muhammadﷺ) and render not vain your deeds.” (47:33)

Very clearly, the Qur’ân guides us to sincerely believe and worship Allâh alone. It is the universal message for all humanity. If you want to be successful both in this world and in the life Hereafter, you must sincerely believe and worship Allâh alone in accordance with the Qur’ân and the *Sunnah*.

VI. QUR'ÂN: THE COMPREHENSIVE DIVINE GUIDANCE TO ALL MANKIND

The Qur'ân is the only Book in the World that offers the most comprehensive and universal guidance to all of humanity. It guides us to develop our total personality: to be physically and mentally fit, economically self-sufficient, politically stable, legally righteous, socially desirable and, above all, morally and spiritually upright. In other words, the Qur'ân guides us to have a well-balanced personality for us to attain peace and happiness both in this world and in the life hereafter. Allâh Himself emphasizes: “nothing have We omitted from the Book” (6:38). It is the Book “further explained in detail” (11:1). In other *Ayât* of the Qur'ân, Allâh tells us:

﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا
وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ
الْمُتَّعِبِينَ ﴾ [الأنعام: ١١٤].

“...He it is Who has sent unto you the Book, explained in detail. They know full well, to whom We have given the Book, that it has been sent down from your *Rabb* in truth. Never be then of those who doubt.” (6:114)

﴿ وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾
[الأعراف: ٥٢].

“For We had certainly sent unto them a Book based on knowledge, which We explained in detail — a guide and a mercy to all who believe.” (7:52)

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ
لِّلْمُسْلِمِينَ ﴾ [النحل: ٨٩].

“...We have sent down to you the Book explaining all things, a guide a Mercy, and glad tidings to Muslims.” (16:89)

﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْئًا جَدَلًا﴾ [الكهف: ٥٤].

“We have explained in detail in this Qur’ân, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.” (18:54)

Allâh’s Book is guidance sure, without doubt, to those who fear Allâh (2:2). It contains nothing but the truth and the best explanation thereof (25:33). Allâh made it a Light to guide humanity to the Straight Way (42:52). It is no less than a Message that makes things clear (36:69) and easy to understand for our admonition (54:17, 22, 32, 40). It is the Book of Divine Guidance that is addressed to all mankind not only in this world; but also for all the worlds — this temporal world and the eternal world to come in the Hereafter. Allâh says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ وَلَنَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ﴾ [ص: ٨٧-٨٨].

“This is no less than a Reminder to (all) the Worlds. And you shall certainly know the truth of it (all) after a while.” (38:87-88)

﴿إِنَّا أَنزَلْنَاهُ عَلَيْكَ الْكِتَابَ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ﴾ [الزمر: ٤١].

“Verily, We have revealed the Book to you in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul. But he that strays injures his own soul...” (39:41)

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾ [القلم: ٥٢].

“But it is nothing less than a Message to all the worlds.” (68:52)

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ﴾ [التكوير: ٢٧-٢٨].

“Verily, this is no less than a Message to (all) the Worlds: (with profit) to whoever among you wills to go straight.” (81:27-28)

Allâh sent down the Qur’ân full of truth, guidance, wisdom, glad tidings, mercy, enlightenment and instruction for all mankind. He tells us more about His Book in the following verses:

﴿وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ﴾
[البقرة: ٢١٣].

“...and with them He sent the Book in truth, to judge between people in matters wherein they differed...” (2:213)

﴿وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ﴾ [البقرة: ٢٣١].

“...and the fact that He sent down to you the Book and Wisdom, for your instruction...” (2:231)

﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا﴾ [النساء: ١٠٥].

“We have sent down to you the Book in truth, that you might judge between men, as guided by Allâh: so be not (used) as an advocate by those who betray their trust;” (4:105)

﴿وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَإٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ﴾

[الأعراف: ٢٠٣].

“If you bring them not a revelation, they say: ‘Why have you not got it together?’ Say, ‘I but follow what is revealed to me from my *Rabb*. This is (nothing but) Light from your *Rabb*, and Guidance, and Mercy, for

any who has Faith.” (7:203)

﴿ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴾ [النحل: ١٠٢].

“Say, ‘The Holy Spirit has brought the revelation from your *Rabb* in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.’” (16:102)

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴾ [الإسراء: ٩-١٠].

“Verily, this Qur’ân does guide to that which is most right (or stable), and gives the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. And those who believe not in the Hereafter, (it announces) that We have prepared for them a Penalty grievous (indeed).” (17:9-10)

﴿ طَسَّرَ تِلْكَ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴾ [النمل: ١-٢].

“These are verses of the Qur’ân — a Book that makes things clear; a Guide; and Glad Tidings for the Believers.” (27:1-2)

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ۝ وَإِنَّهُمْ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴾ [النمل: ٧٦-٧٧].

“Verily, this Qur’ân does explain to the Children of Israel most of the matters in which they disagree. And it certainly is a Guide and Mercy to those who believe.” (27:76-77)

﴿ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴾ [العنكبوت: ٥١].

“And is it not enough for them that We have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and Reminder to those who believe.” (29:51)

﴿ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ [لقمان: ٢-٥].

“These are Verses of the Wise Book — a Guide and Mercy to the Doers of Good, — those who establish regular Prayer, and give Zakât and have sure faith in the Hereafter. These are on (true) guidance from their *Rabb*; and these are the ones who will prosper.” (31:2-5)

﴿ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ۝ لِّیُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴾ [يس: ٦٩-٧٠].

“...This is no less than a Message and a Qur’ân making things clear that it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).” (36:69-70)

﴿ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴾ [ق: ٣٧].

“Verily, in this is a Message for any that has a heart and understanding or who gives ear and is a witness.” (50:37)

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَكِّيرٍ ﴾ [القمر: ١٧].

“And we have indeed made the Qur’ân easy to understand and remember. Then is there any that will

receive admonition?” (54:17)

The Qur’ân serves as a warning to the unbelievers and an inspiration to the believers. It guides everyone to differentiate what is Good from what is Evil. Allâh says:

﴿ وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴾ [الإسراء: ٨٢].

“We sent down (stage by stage) in the Qur’ân that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.” (17:82)

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَّهُمُ عِوَجًا ۖ قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ مَّا كَثِيرٌ فِيهِ أَعْدَاءُ ۖ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴾ [الكهف: ١-٤].

“Praise be to Allâh, who has sent to His Servant the Book, and has allowed therein no Crookedness. (He has made it) Straight (and Clear) in order that He may warn the (godless) of a terrible Punishment from Him. And that He may give Glad Tidings to the Believers who work Righteous deeds, that they shall have a goodly Reward, wherein they shall remain forever. Further, that He may warn those (also) who say, ‘Allâh has begotten a son.’” (18:1-4)

﴿ إِنَّمَا لَقَوْلُ فَصْلٍ ۖ وَمَا هُوَ بِالْهَزْلِ ﴾ [الطارق: ١٣-١٤].

“Behold this is the Word that distinguishes (Good from Evil). It is not a thing for amusement.” (86:13-14)

Indeed, Allâh’s Book is the most comprehensive and divine guidance to all mankind. Allâh has explained everything in detail what is good for us to follow; and what we should avoid as

something bad or evil. The Qur'ân serves as the best guidance from our Creator. We should, therefore, take admonition from it to attain peace and happiness both in this world and the life in the Hereafter.

﴿ إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ۖ ﴾ [الزمر: ٤١].

“Verily, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself; and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad ﷺ) are not a *Wakîl* (trustee or disposer of affairs, or guardian) over them..” (39:41)

VII. ALLÂH TELLS US TO READ, UNDERSTAND, STUDY, RECITE, LISTEN, REMEMBER AND FOLLOW HIS BOOK

The Qur'ân is unique. You can not compare it to any book that claims to be "the Word of God" or "inspired." Allâh's Book is full of wisdom and guidance. Part of Allâh's universal guidance is that He instructs all mankind to read, understand, study, recite, listen, remember and follow His Book. Allâh tells us:

﴿ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَلْتَمِسُونَ مِنْ فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ﴾ [المزمل : ٢٠].

"Read you, therefore, of the Qur'ân as much as may be easy (for you). He knows that there may be (some) among you in ill health; others traveling through the land, seeking of Allâh's bounty; yet others fighting in Allâh's Cause. Read, therefore, as much of the Qur'ân as may be easy (for you); and establish regular Prayer and give *Zakât* (charity) and loan to Allâh a Beautiful Loan. And whatever good you send forth for your souls, you shall find it in Allâh's Presence. Yeah, better and greater, in Reward..." (73:20)

﴿ لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴾ [الأنبياء : ١٠].

"We have revealed for you (O mankind!) a book which will give you eminence. Will you not then understand?" (21:10)

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْرٌ عَلَىٰ قُلُوبٍ أَفْعَالُهَا ﴾ [محمد : ٢٤].

“Do they not then earnestly seek to understand the Qur’ân or their hearts locked up by them?” (47: 24)

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴾ [القمر: ١٧].

“And We have indeed made the Qur’ân easy to understand and remember Then is there any that will receive admonition?” (54:17)

﴿ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾ [البقرة: ١٢١].

“Those to whom We have given the Book study it as it should be studied. They are the ones that believe therein. Those who reject faith therein — the loss is their own.” (2:121)

﴿ أَتُلُو مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ [العنكبوت: ٤٥].

“Recite what is sent of the Book by inspiration to you, and establish regular Prayer, for Prayer restrains from shameful and evil deeds; and remembrance of Allâh is the greatest (thing in life) without doubt. And Allâh knows the (deeds) that you do.” (29:45)

﴿ وَرَتِّلِ الْقُرْآنَ أَنْ تَرْتِيلًا ﴾ [المزمل: ٤].

“...and recite the Qur’ân in slow, measured rhythmic tones.” (73:4)

﴿ وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

[الأعراف: ٢٠٤].

“When the Qur’ân is read, listen to it with attention, and hold your peace that you may receive Mercy.” (7:204)

﴿ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝ فَمَنْ شَاءَ ذَكَرْهُ ۝ فِي صُحُفٍ مُّكَرَّمَةٍ ۝ رُّفُوعَةٍ مُّطَهَّرَةٍ ﴾

[عبس: ١١-١٤].

“By no means (should it be so)! For it is indeed a Message of remembrance. Therefore, let who so will, keep it in remembrance. It is in Books held (greatly) in honor, exalted (in dignity), kept pure and holy.” (80:11-14)

The Qur’ân should be read and understood for guidance. If you are among those who have not you read it, then do so. Compare it to any book that claims to be “the Word of God.” If you seek nothing but the truth, if you seek solely for divine guidance then, you will find that the Qur’ân is the ultimate answer. You must follow it to be truly righteous and receive Allâh’s mercy. Indeed, those who follow it receive divine guidance. Allâh tells us:

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴾

[الأنعام: ١٥٥].

“And this is a Book which We have revealed as a blessing, so follow it and be righteous, that you may receive mercy.” (6:155)

﴿ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴾ [الزمر: ١٨].

“Those who listen to the Word, and follow the best of it, those are the ones who Allâh has guided, and those are the ones endued with understanding.” (39:18)

VIII. ALLÂH CHALLENGES THOSE WHO DO NOT BELIEVE IN HIS BOOK

Those who do not believe in the Qur'ân are invited to reflect upon the veracity of the Qur'ânic verses already quoted. The tone and style of the verses, unique and magnificent as they are, manifest Allâh's supremacy over all. Indeed, no one is like Him.

Those who do not believe in the Book of Allâh are challenged to find an error in it. See if they can any; and also see if they can produce a *Surah* (chapter) like it. Allâh addresses them:

﴿وَأَن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۖ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝ فَإِن لَّمْ تَفْعَلُوا وَلَكِن تَفْعَلُوا فَأْزَنُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ۚ﴾
[البقرة: ٢٣-٢٤].

“And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a *Surah* like thereunto; and call your witnesses or helpers (if they are any) besides Allâh, if you are truthful. But if you cannot — and of surety you cannot — then fear the Fire whose fuel is Men and Stones — which is prepared for those who reject Faith.” (2:23-24)

﴿قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ [الإسراء: ٨٨].

“Say: ‘If the whole of mankind and Jinn were to gather together to produce the like of this Qur'ân they could not produce the like thereof, even if they backed up each other with help and support.’ (17:88)

Allâh challenges those who claim that Prophet Muhammad ﷺ

forged the Qur'ân, to produce a *Surah* like any of the Qur'ânic chapters. Likewise, He warns them of the grievous penalty that awaits them in the Hereafter for their falsehood. Allâh says:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ۝ بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ ۚ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ۚ ﴾
[يونس: ٣٨-٣٩].

“Or do they say, ‘He forged it’? Say: ‘Bring then a *Surah* like unto it, and call (to your aid) anyone you can, besides Allâh, if it be you speak the truth!’ Nay, they charged with falsehood that whose knowledge they cannot compass, even before the interpretation thereof has reached them. Thus did those before them make charges of falsehood; but see what was the end of those who did wrong!” (10:38, 39)

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ ۚ مُفْتَرِيَاتٍ ۚ وَادْعُوا مَنِ
اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ ۚ إِنْ كُنْتُمْ صَادِقِينَ ۝ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا
أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝ مَنْ كَانَ
يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
۝ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّكَارُ ۚ وَحَبِطَ مَا صَنَعُوا فِيهَا
وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴾ [هود: ١٣-١٦].

“Or they may say, ‘He forged it.’ Say, ‘Bring you then ten *Surahs* forged, like unto it, and call (to your aid) whomsoever you can, other than Allâh! If you speak the truth! If then they (your false Gods) answer not your (call) know that this Revelation is sent down (replete) with the knowledge of Allâh, and that there is no God but He! Will you even then submit (to Islâm)?’ Those who desire the life of the Present and its glitter — to

them We shall pay (the price of) their deeds therein — without diminution. They are those for whom there is nothing in the Hereafter but the Fire. Vain are the designs they frame therein, and of no effect are the deeds that they do!" (11:13-16)

Centuries have passed after the revelation of the Qur'ân; yet, until now no one has ever produced a *Surah* like unto the Qur'ân. This gives us clear proof that, verily, the Qur'ân is the True Word of the Almighty. It is, indeed, the Book in Truth from Allâh (42:17). It is part of Allâh's mercy that He enjoins the Unbelievers to understand (21:10; 47:24), ponder (4: 82; 23:68) and contemplate on His Divine Book in order that they may receive admonition (38:29). For your own guidance and salvation, you must, therefore, believe that that Qur'ân is indeed the divine Message from Allâh, the God of all mankind.

IX. THE QUR'ÂN: A NEW LIGHT, A PERSPICUOUS BOOK AND A CLEAR EVIDENCE FOR ALL

When you read the Qur'ân, you will find it to be the book of guidance for all, including the People of the Book (i.e., the Jews and the Christians). Allâh, the *Rabb* of the Worlds, has particular message to the People of the Book. If you are a Jew or a Christian, Allâh speaks to you to believe in the Qur'ân as the Book of Truth from Him. He tells you that the Qur'ân is a new light and a perspicuous Book. The Qur'ân enlightens you of the truth about Jesus Christ. It warns you not to associate partners with Allâh. For your guidance, you must believe in it as the Divine Message. Allâh says:

﴿يَا أَيُّهَا الَّذِينَ آوَتُْوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ۚ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ [النساء: ٤٧-٤٨].

“O you people of the Book! Believe in what We have revealed, confirming was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hind wards, or curse them as We cursed the Sabbath-breakers, for the decision of Allâh must be carried out. Allâh forgives not that partners should be set up with him; but He forgives anything else, to whom He pleases. To set up partners with Allâh is to devise a sin most heinous indeed.” (4:47- 48)

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْقُوا عَنْ كَثِيرٍ قَدْ

جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ۝ يَهْدِي بِهِ اللَّهُ
مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿

[المائدة: ١٥-١٦].

“O People of the Book! There has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary). There has come to you from Allâh a (new) light and a perspicuous Book — wherewith Allâh guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His Will, unto the light — guides them to a Path that is Straight.” (5:15-16)

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ
وَأُمُّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَقَالَتِ الْيَهُودُ
وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّوهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ
بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ﴾ [المائدة: ١٧-١٨].

“They disbelieved indeed those that say that ‘Allâh is Christ the son of Mary.’ Say: ‘Who then has the least power against Allâh, if His Will were to destroy Christ, the son of Mary, his mother, and all — everyone that is on the earth? For to Allâh belongs the dominion of the heavens and the earth, and all that is between. He creates what He pleases. For Allâh has power over all things.’ (Both) the Jews and the Christians say: ‘We are sons of Allâh, and His beloved.’ Say: ‘Why then does He punish

you for your sins? Nay, you are but men — of the men He has created. He forgives whom He pleases, and He punishes whom He pleases. And to Allâh belongs the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all).” (5:17-18)

﴿ قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَن ءَامَنَّا بِٱللّٰهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَن أَكْثَرُكُمْ فَسِيقُونَ ﴾ [المائدة: ٥٩].

“Say: O People of the Book! Do you disapprove of us for no other reason than that we believe in Allâh, and the revelation that has come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?” (5:59)

﴿ قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لَا تَغْلُواْ فِي دِينِكُمْ غَيْرَ ٱلْحَقِّ وَلَا تَتَّبِعُواْ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيرًا وَضَلُّواْ عَنْ سَوَآءِ ٱلسَّبِيلِ ۝ لُعِنَ ٱلَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوْاْ وَكَانُواْ يَعْتَدُونَ ﴾ [المائدة: ٧٧-٧٨].

“Say: O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by — who misled many, and strayed (themselves) from the even Way. Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary, because they disobeyed and persisted in Excesses.” (5:77-78)

The Qur’ân guides you of the truth about Jesus Christ. Jesus was truly one of the messengers of Allâh and not an impostor as misunderstood by the Jews. Jesus was no more than a servant of Allâh to the Children of Israel (43:59). He was a sign to them (23:50). He was the son of Mary (3:45) and not the son of Allâh (9:30). Under Allâh’s will, he performed miracles (3:49).

Therefore, the Christians must not over glorify him to be God for he is not Allâh (5:17).

Christ's creation was like that of Adam. Allâh created Adam from dust, then said to him: 'Be' and he was (3:59). Jesus was the son of Mary (3:45) and not the son of Allâh (9:30). He was Allâh's helper (61:14) held in honor in this world and the Hereafter and of (the company of) those nearest to Allâh (3:45). He was in company and ranks of the righteous Prophets (3:46; 6:85). He was (no more than) a Messenger of Allâh (4:171). In blasphemy indeed are those that say that Allâh is Christ the son of Mary (5:17). Allâh sent Jesus the Gospel as a guidance and admonition to those who fear Allâh (5:46). Christ did not teach false worship (5:116-117). He taught his disciples the worship of Allâh as a Way that is straight (3:51). He prophesied to the Children of Israel the coming of a messenger after him, whose name was Ahmad (i.e., the Prophet Muhammad ﷺ) (61:6).

The many Qur'ânic *Ayât* show Allâh's mercy and guidance to the Jews and the Christians. They should realize that the Qur'ân comes from Allâh. It serves as an enlightenment and a source of peace for the believers. It guides them from darkness to light, leading them to the Right Path.

If you are a Jew or a Christian, you have to decide for yourself to follow the Truth and not to be misled by those who have gone astray. If you rationally make use of the knowledge that Allâh has given you, you will believe in the Qur'ân and be of those who will receive great reward. Allâh says:

﴿ لَنَكِينِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴾ [النساء: ١٦٢].

“But those among them (People of the Book) who are well-grounded in knowledge and the Believers, believe in what has been revealed to you and what was revealed before you; and (especially) those who establish regular

prayer and pay *Zakât* and believe in Allâh and in the Last Day. To them shall We soon give a great reward.” (4:162)

The Qur’ân, as the Book of Guidance to all humanity, addresses the Polytheists as well. Allâh, in His Mercy, makes the Qur’ân as the Book in truth from Him (4:105). It serves as clear evidence to them. The whole of Chapter 98 speaks of “*Al Bayyinah*” which means, “The Clear Evidence.” The text of *Surah Al Bayyinah* runs as follows:

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ
 ○ رَسُولٌ مِنَ اللَّهِ يَتْلُوا صُحُفًا مُطَهَّرَةً ○ فِيهَا كُتِبَ قِیمَةٌ ○ وَمَا تَفَرَّقَ الَّذِينَ
 أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ○ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
 مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿
 [البينة : ١-٥] .

“Those who disbelieve from, among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence — Messenger from Allâh, rehearsing pages kept pure and Holy wherein are laws right and straight. Nor did the People of the Book make schisms, until after there came to them Clear Evidence. And they have been commanded no more than this, to worship Allâh, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to give *Zakât* and that is the Religion Right and Straight.” (98:1-5)

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
 أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿ [البينة : ٦] .

“Those who disbelieve, among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.” (98:6)

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ﴾ [البينة : ٧-٨].

“Those who have faith and do righteous deeds — they are the best of creatures. Their reward is with Allâh: Gardens of Eternity, beneath which rivers flow; they will dwell therein forever; Allâh well pleased with them and they with Him. That is for them who fear their *Rabb* and Cherisher. (98:7-8)

Allâh’s Messenger, Prophet Muhammadﷺ is “the Clear Evidence” to the People of the Book and the Polytheists. The Prophet ﷺ died, but the Qur’ân still exists. The Qur’ân which Allâh had sent down to the Prophetﷺ, remains to be “the Clear Evidence” to all mankind — the Truth from Allâh. Believe, therefore in the Qur’ân as it is Allâh’s living miracle, which He had sent down to His Unlettered Prophet and Messengerﷺ. It is the Proof of the Prophet’s ﷺ universal mission — to convey (to all mankind) the absolute oneness of Allâh, Who alone deserves to be worshipped.

X. ALLÂH GUIDES MANKIND TO DO DEEDS OF RIGHTEOUSNESS

Allâh is Most Gracious, Most Merciful. He guides all mankind to the Right Path through the Qur'ân. Allâh commands us to worship Him, offering Him sincere devotion, being true in faith (98:5), to fear Him, believe and follow His Revelation (2:40-41) and be righteous (6:155). The best among mankind in the sight of our Creator is he who is most righteous. Allâh tells us:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [الحجرات: ١٣].

“O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honored of you in the sight of Allâh is (he who is) the most righteous of you. And Allâh has full knowledge and is well-acquainted (with all things).” (49: 13)

Allâh instructs the believers to help one another in righteousness and piety (5:2). He makes it clear that He loves the righteous (9:4) and those who do good (5:93). It is, therefore, an act of righteousness on the part of the Believers to invite others to all that is good. To be able to do so, it is a must for us to follow the Qur'ân and be righteous so that we may receive mercy (6:155) as it is the Book of sure guidance (2:2).

Allâh emphasizes the virtue of righteousness in many parts of the Qur'ân. He guides everyone, whether male or female, to have faith in Him and to be righteous. Allâh makes it clear that only those who repent and believe, and work righteousness will enter Paradise. He says:

﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾ [مريم: ٦٠-٦٣].

“Except those who repent and believe, and work righteousness, for these will enter the Garden and will not be wronged in the least — Gardens of Eternity, those which (Allâh) Most Gracious has promised to His servants in the Unseen, for His promise must (necessarily) come to pass. They will not there hear any vain discourse, but only salutations of Peace. And they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.” (19:60-63)

All mankind must, therefore, believe in Allâh and do righteous deeds in order to attain everlasting peace in the Hereafter. For your guidance, you must read, study understand and above all, follow the Qur’ân. It is the only book that teaches us the true meaning of righteousness based on divine injunction. Allâh says in His Book:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ١٧٧].

“It is not righteousness that you turn your faces toward East or West. But it is righteousness: to believe in Allâh and the Last Day, and the Angels, and the Book,

and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.” (2:177)

The above verse tells us that the righteous are those who are truly God-fearing. They show their true and sincere faith in Allâh not only by praying to Him but also by giving charity, fulfilling contracts, and being firm and patient in whatever trials that Allâh may bring to them. The righteous individuals, therefore, are expected to be assets and not liabilities to the society where they belong and to humanity as a whole. In line with the concept of righteousness, Allâh guides us as to how we may attain righteousness. He tells us:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَدْرِي﴾
 عَلَيْهِمُ [آل عمران: ٩٢].

“By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allâh knows it well.” (3:92)

To be righteous, we have to give wholeheartedly of the things that we love. We should give charitable gifts to others out of our sincere feeling to please Allâh and not because we want people to recognize us. To give freely of that which we love implies that Allâh enjoins upon the righteous to love one another. This is in line with His divine attribute as One Who is Full of Loving-kindness (85:14). Allâh bestows love on those who believe and work deeds of righteousness (19:96). He is the *Rabb* of Grace, Abounding (57:29). He listens to those who believe and do deeds of righteousness and gives them an increase of His Bounty (42:26). He is Most Gracious, Most Merciful. He grants the need

of every creature (55:29). His bounties are not closed to any one (17:20).

The Qur'ân mentions more divine injunctions on righteousness for the benefit of mankind. In Islâm, righteousness covers all virtuous teachings. Examples are truthfulness, equality, justice, and peace. Allâh not only commands the believers to fear Him but to be with those who are truthful. He tells us that the one who does wrong is he who tells a lie concerning Him and rejects the Truth (39:32). He will reward the people of Truth for their Truth, and punish those who deny it (33:24). He has prescribed the law of equality to the believer. Whoever exceeds the limits that Allâh has set shall be in grave chastisement (2:178). He has ordained for us to observe: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." If anyone remits the retaliation by way of charity, it is an act of atonement for himself (5:45).

Another excellent Qur'ânic teaching that Allâh enjoins upon us is justice. He commands us to render back our trusts to whom they are due and when we judge between man and man, that we judge with justice (4:58). We are to stand firmly for justice, as witnesses to Allâh, even against our selves, our parents, or our kin, whether rich or poor. Never should we decline to do justice because Allâh knows all that we do (4:135). He tells us not to depart from justice. To be just, according to Him, is next to Piety (5:8). We have to stand firm for justice to orphans (4:127). We have to give measure and weight with (full) justice. Whenever we speak, we ought to speak justly, even if a near relative is concerned (6:152). Although Allâh has permitted a believing man to marry women of his choice, two, three or four, He has stipulated justice as a condition. If he cannot treat them equally, then, he should marry only one (4:3). To make justice prevail, Allâh has enjoined the believers to fight against the oppressors (2:193; 8:39).

Believers are expected to promote peace among them and to the

rest of humanity. To promote peace, Allâh commands us to extend and answer greetings of peace to others (4:86). He enjoins us also to establish treaties of peace to those who do not fight us (4:90). Our Creator commands us the following: to fear Him and be with those who are truthful (9:119); to help one another in righteousness and piety and not in sin and rancor (5:2); to be moderate in our pace and lower our voices (31:19); to show kindness not only to our parents, kin and the orphans but to all those in need; to speak fair to the people (2:83); to repel (evil) with what is better (41:34); to exercise self-restraint (41:35); to be charitable (2:270, 274); to give *Zakât* (2:277); to establish regular prayer, enjoin what is right, and forbid what is wrong and bear with patience and constancy whatever befalls us (31:17).

Allâh also commands us to patiently persevere as He shall test us with something of fear, hunger, loss in wealth, lives, and the fruits (of our toil) (2:153 and 155). If (at any time) an incitement to discord is made by Satan, Allâh tells us to seek refuge in Him (41:36).

To maintain peace among mankind, our *Rabb* forbids: all indecent deeds, evil and rebellion (16:90), transgression (59:19), mischief (28:77), arrogance, selfishness, niggardliness (4:36-37), pride (31:18), ungratefulness (2:276), boasting (4:38), envy (2:109), making oaths to deceive others (16:92), dishonesty (3:161), slandering (68:11), laughing at others, sarcastic attitude, nor calling others by offensive nicknames, suspicion, spying, or speaking ill of others behind their backs (49:11-12). In Islâm, to speak maliciously about someone in his absence is an abominable act. Corollary to this, Allâh has asked us to avoid suspicion as much as possible (49: 12). If a wicked person tells us something against someone else, we should not immediately accept it as a true information. If a sinner comes to us with any news we have to ascertain the truth in order not to harm people unwittingly (49:6).

Other forbidden acts in Islâm include: indecent deeds, whether open or secret; sins and trespasses against truth or reason; rebellion (49:7); drinking wine and gambling (2:219; 5:90-91); usury (2:275-276); extravagance (6:141; 17:26); stealing; adultery and fornication, killing of children; slandering; and forging falsehood (60:12). Furthermore, He has prohibited the taking of life, which He has made sacred, except by way of justice and law (6:151). Never should a believer kill a believer; but (if it so happens) by mistake, then, compensation is due (4:92). If a man kills a believer intentionally, his recompense is Hell (4:93).

To maintain peace, Allâh has commanded all the Believers to make peace and reconciliation between contending Muslims. He directs us to observe the following injunctions:

﴿وَلِإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [الحجرات: ٩-١٠].

“If two parties among the Believers fall into a quarrel, make peace between them. But if one of them transgresses beyond bounds against the other, then fight (all) against the one that transgresses until it complies with the command of Allâh. But if it complies, then make reconciliation between them with justice, and be fair, for Allâh loves those who are fair (and just). The believers are but a single Brotherhood. So make peace and reconciliation between your two (contending) brothers. And fear Allâh, that you may receive Mercy. (49:9-10)

Allâh is Most Forgiving (39:53; 53:32). In line with this He enjoins on us the virtue of forgiveness. He says:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ [الأعراف: ١٩٩].

“Hold to forgiveness; command what is right; and turn away from the ignorant.” (7:199)

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ﴾
[النور: ٢٢].

“...Let them forgive and overlook. Do you not wish that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.” (24: 22)

﴿قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ﴾ [الجاثية: ١٤].

“Tell those who believe, to forgive those who do not hope for the Days of Allâh; it is for Him to recompense (for good or ill) each people according to what they have earned.” (45:14)

Allâh's admonition to the believers to forgive even those who do not hope for the Life of the Hereafter, displays Islâm's commitment to peace. It is righteousness that we promote and maintain peace among ourselves and to promote unity among us. Allâh enjoins upon us all Muslims to strive together in the pursuit of a goal that is good. (2:148). We Muslims should unite in brotherhood. Allâh has entrusted upon us the most challenging task to enjoin what is right and forbid what is wrong. He says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ [آل عمران: ١١٠].

“You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allâh.” (3:110)

In line with this injunction, we should act as protectors of one another. Allâh commands us to be united together to invite all toward righteousness. He says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [آل عمران: ١٠٤-١٠٥].

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity. Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs; for them is a dreadful Chastisement. (3:104-105)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ [التوبة: ٧١].

“The Believers, men and women, are protectors, one to another. They enjoin what is just, and forbid what is evil...” (9:71)

The above Ayât (verses) imply that we Muslims should carry the task of *Da‘wah* (Islâmic propagation). *Da‘wah* is one of the best ways of serving Allâh. It is the right way to guide all toward righteousness leading to the Truth or the Right Path. If we want to be successful *Du‘ât* (those who call people to Islâm, we must do *Da‘wah* based on Allâh’s injunctions in the Qur’ân and His Messenger’s ﷺ *Sunnah* as reported in the authentic *Ahâdîth*. This is a must, if we want Allâh Allâh to reward any effort, resources, time and emotions that we spend in our *Da‘wah*. We should be reminded of the Qur’ânic verse to obey Allâh and His Messenger ﷺ (47:33). It is imperative that we *Du‘ât* must invite people to the Oneness of Allâh with certain knowledge of the Qur’ân and the *Sunnah* or authentic Islamic sources. This is the *Sunnah* of the Prophet ﷺ, which we must know and follow. Allâh says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿يوسف: ١٠٨﴾.

“Say (O Muhammad): ‘This is my Way; I do invite unto Allâh with a certain knowledge.’ And whoever follows me (must also invite others to the Oneness of Allâh with sure knowledge). Glory to Allâh! And I am not of the polytheists.” (12: 108)

In our *Da‘wah*, it is also a must that we invite people with *Hikmah* (wisdom) and beautiful preaching. Allâh commands:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾
[النحل: ١٢٥].

“Invite (all) to the Way of your *Rabb* with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for your *Rabb* knows best, who have strayed from His Path, and who receive guidance.” (16:125)

To be effective in propagating the Truth, we have to practice every good deed that we learn from the Qur’ân and the *Sunnah*. The best way to teach others is to act and behave properly in accordance with Islâmic morals and conduct. We do not merely say to people what is right but we should act upon it. Allâh hates that we should preach to others what we ourselves do not do:

﴿اتَّامُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾ [البقرة: ٤٤].

“Do you enjoin right conduct on the people, and forget (to practice it) yourselves, and yet you study the scripture? Will you not understand?” (2: 44)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ [الصف: ٢-٣].

“O you who believe! Why say you that which you do not? Grievously hateful is it in the sight of Allâh that you say that which you do not.” (61: 2-3)

If we sincerely carry out or support *Da'wah* to the best of our knowledge and ability, we will certainly attain a prosperous life. Allâh not only commends those who call people to Islâm but also subsequently promises unlimited rewards to them. He says:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ ۝ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ﴾ [الزمر: ٣٣-٣٤].

“And he who brings the Truth and he who confirms (and supports) it — such are the men who do right. They shall have all that they wish for with their *Rabb*. Such is the reward of those who do good.” (39:33-34)

The Qur'ân as the complete Book of Guidance not only teaches us to do righteousness. It also encourages us to call people to do righteousness. If you are righteous or you go for righteousness, then, accept and follow Allâh's divine message to all mankind.

XI. PARADISE: ALLÂH'S REWARD FOR THOSE WHO FOLLOW THE QUR'ÂN

If you follow the Qur'ân, you will surely receive Allâh's Mercy. His eternal mercy to those who believe and do righteous deeds is Paradise. He rewards the righteous the Garden of Paradise as their final abode (25:15-16). They shall have joy in all that they do and shall have whatever they call for (36:55-57). The greatest Bliss, however, is the Good Pleasure of Allâh: that is the supreme triumph (9:72). Allâh promises them the eternal Garden where they will enjoy eternal comfort and peace. He says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ
قِيلًا﴾ [النساء: ١٢٢].

“But those who believe and do deeds of righteousness — We shall soon admit them to Gardens, with rivers flowing beneath — to dwell therein forever. Allâh's promise is the truth, and whose word can be truer than Allâh's?” (4:122)

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ هُمْ
دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾
[الأنعام: ١٢٦-١٢٧].

“This is the Way of your *Rabb*, leading straight. We have detailed the Signs for those who receive admonition. For them, will be a Home of Peace in the presence of their *Rabb*. He will be their Friend, because they practiced (righteousness).” (6:126-127)

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٨﴾ لِلَّذِينَ
أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ

هُمْ فِيهَا خَالِدُونَ ﴿ [يونس: ٢٥-٢٦].

“But Allâh does call to the Home of Peace. He does guide whom He pleases to a Way that is straight. To those who do right is a goodly (reward) — Yea, more (than in measure). No darkness or shame shall cover their faces. They are Companions of the Garden; they will abide therein (for aye).” (10:25-26)

﴿ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ۝ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ۝ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۝ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴾ [الرعد: ٢٠-٢٤].

“Those who fulfill the Covenant of Allâh and sail not in their plighted word, those who join together those things which Allâh has commanded to be joined, hold their *Rabb* in awe, and fear the terrible reckoning; those who patiently persevere, seeking the countenance of their *Rabb*, establish regular prayers, spend, out of the gifts) We have bestowed for their sustenance, secretly and openly, and turn off Evil with good: for such there is the final attainment of the (Eternal) Home Gardens of perpetual bliss. They shall enter there, as well as the righteous among their fathers, their spouses, and their offspring. And angels shall enter unto them from every gate (with the salutation): ‘Peace unto you for that you persevered in patience!’ Now how excellent is the final Home.”(13:20-24)

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝ ادْخُلُوهَا بِسَلَامٍ ءَامِينَ ۝ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴾ [الحجر: ٤٥-٤٧].

“The righteous will be amid Gardens and fountains of clear-flowing water. (Their greeting will be): ‘Enter you here in Peace and Security.’ And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on raised couches.” (15:45-47)

﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ۝ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا﴾ [مريم: ٦٠-٦٣].

“Except those who repent and believe, and work righteousness, for these will enter the Garden and will not be wronged in the least — Gardens of Eternity, those which (Allâh) Most Gracious has promised to His servants in the Unseen, for His promise must (necessarily) come to pass. They will not there hear any vain discourse, but only salutations of Peace. And they will have therein their sustenance, morning and evening. Such is the Garden which We give as an inheritance to those of Our Servants who guard against evil.” (19:60-63)

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ۝ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكِفُونَ ۝ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ۝ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾ [يس: ٥٥-٥٨].

“Verily, the Companions of the Garden shall that Day have joy in all that they do; they and their associates will be in pleasant shade, reclining on raised couches; (every) fruit will be there for them. They shall have whatever they call for; Peace! — a Word (of salutation) from a *Rabb* Most Merciful. (36:55-58)

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ

أَنْبِئُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ
 ○ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ
 الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ○ وَتَرَى الْمَلَائِكَةَ حَافِيَةً مِنْ
 حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿ [الزمر: ٧٣-٧٥].

“And those who feared their *Rabb* will be led to the Garden (Paradise) in groups, until behold, they arrive there. Its gates will be opened; and its Keepers will say: ‘Peace be upon you! Well have you done! Enter you here, to dwell therein.’ They will say: ‘Praise be to Allâh, Who has truly fulfilled His promise to us, and has given us (this) land in heritage. We can dwell in the Garden as we will. How excellent a reward for those who work (righteousness)!’ And you will see the angels surrounding the Throne (Divine) on all sides, chanting Glory and Praise to their *Rabb*. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, ‘Praise be to Allâh, the *Rabb* of the Worlds.’” (39:73-75)

﴿ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ○ فِي جَنَّاتٍ وَعُيُونٍ ○ يَلْبَسُونَ مِنْ سُندُسٍ
 وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ○ كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ○ يَدْعُونَ فِيهَا
 بِكُلِّ فَنَكِهَةٍ أَمِينٍ ○ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ
 الْأُولَى ○ وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ○ فَضَلَّأَ مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ
 الْعَظِيمُ ﴿ [الدخان: ٥١-٥٧].

“As to the Righteous, (they will be) in a position of Security, among Gardens and Springs; dressed in fine silk and rich brocade. They will face each other. Moreover, We shall wed them to maidens with beautiful, big, and lustrous eyes. There can they call for every kind of fruit in peace and security; nor will they there taste

Death, except the first Death. And He will preserve them from the Chastisement of the Blazing Fire — as a Bounty from the *Rabb*! That will be the supreme achievement. (44:51-57)

﴿وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ۝ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ۝ مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ۝ ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ۝ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ [ق: ٣١-٣٥].

“And the Garden will be brought nigh to the Righteous — no more a thing distant. (A voice will say:) ‘This is what was promised for you for every penitent heedful one, who feared the Most Gracious Unseen, and brought a heart turned in devotion (to Him). Enter you therein in Peace and Security. This is a Day of Eternal Life!’ There will be for them therein all that they wish’ and there is more with Us.” (50:31-35)

﴿وَالسَّابِقُونَ السَّابِقُونَ ۝ أُولَٰئِكَ الْمُقَرَّبُونَ ۝ فِي جَنَّاتِ النَّعِيمِ ۝ ثَلَاثَةٌ ۝ مِنَ الْأَوَّلِينَ ۝ وَقَلِيلٌ مِنَ الْآخِرِينَ ۝ عَلَى سُرُرٍ مَوْضُونَةٍ ۝ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ۝ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ۝ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ۝ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ ۝ وَفَكَهْفُهُمْ مِمَّا يَنْخَرِطُونَ ۝ وَلَهُمْ فِيهَا مِنْ أَمْثَلِ اللَّوْلِيِّ الْمَكْنُونِ ۝ جَزَاءً يَمَّا كَانُوا يَعْمَلُونَ ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝ إِلَّا قِيلًا سَلَامًا سَلَامًا﴾ [الواقعة: ١٠-٢٦].

“And those Foremost (in Faith) will be foremost (in the Hereafter). These will be those Nearest to Allâh: in the Gardens of Bliss: a number of people from those of old, and a few from those of later times. (They will be) on couches encrusted (with gold and precious stones), reclining on them facing each other. Round about them will (serve) youths of perpetual (freshness), with goblets, (shining) beakers, and cups (filled) out of clear-flowing

fountains. No after-ache will they receive therefrom, or will they suffer intoxication: and with fruits, any that they may select; and the flesh of fowls, any that they may desire. And (there will be) Companions with beautiful, big, and lustrous eyes — like unto Pearls well-guarded, a Reward for the Deeds of their past (Life). No frivolity will they Hear therein, nor any mischief, — only the saying “Peace! Peace.” (56:10-26)

The Qur’ân, in short, serves as the Book of Divine Guidance that helps us to attain eternal peace and happiness in the Hereafter. If you find this world full of misery and troubles, you must work for your eternal peace in the Hereafter. Likewise, if you are among those who find some sort of contentment or happiness in this world still turn to Allâh. Turn to Him through His Book. Follow it to seek for His Divine Guidance in order to enjoy real and everlasting happiness in the Hereafter. Allâh promises eternal peace in Paradise to all those who follow His Divine Guidance. He assures the Righteous that there will be a fulfillment of their hearts’ desires. He also makes it clear that the Hereafter is a sure Reality. He says:

﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝ حَدَائِقَ وَأَعْنَابًا ۝ وَكَوَاعِبَ أَزْوَاجًا ۝ وَكَأْسًا دِهَاقًا ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۝ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ۝ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۝ ذَلِكَ الْيَوْمُ الْحَقُّ ۝ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا ﴾ [النبا: ٣١-٣٩].

“Verily, for the Righteous there will be an achievement, Gardens enclosed and Grapevines; Maidens of Equal Age; and a Cup full (to the Brim). No vanity shall they hear therein, nor Untruth. Recompense from your *Rabb*, a Gift, (amply) sufficient — (from) the *Rabb* of the heavens and the earth, and all between — the Most Gracious. None shall have power to argue with Him.

The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by the Most Gracious, and he will say what is right. That is the True Day: therefore whose will, let him take a (straight) Return to his Rabb!" (78:31-39)

Only the Qur'ân gives a full description of the Paradise. Only the said divine Book tells us the assurance from Allâh that eternal peace, prosperity and happiness in Paradise await those who believe in His Divine Message. For your salvation and eternal success, believe in the promise of Allâh. Truly, Paradise is true as Hell-Fire is true. Aim and work for eternal life in Paradise by believing in Allâh's Book. Follow and adhere to it in order to attain His Mercy.

XII. HELL-FIRE: ALLÂH'S PUNISHMENT FOR THOSE WHO DENY HIS BOOK

You will read in the Qur'ân that Allâh guides all His creatures. Part of His guidance is His warning to the Unbelievers about the Hell-Fire. He tells us about Hell as His terrible punishment that awaits those who deny His Book. Allâh warns:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَكُمْ عِوَجًا ۝ فَيَمَّا يَنْذِرُ
بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ
لَهُمْ أَجْرًا حَسَنًا ۝ مَتَكِنِينَ فِيهِ أَبَدًا ۝ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ
وَلَدًا ۝ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ
يَقُولُونَ إِلَّا كَذِبًا ۝ فَلَعَلَّكَ بِخُفْيَتِ نَفْسِكَ عَلَى آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا
الْحَدِيثِ أَسَفًا ﴾ [الكهف : ١-٦] .

“Praise be to Allâh, Who has sent to His Servant the Book, and has allowed therein no Crookedness. (He has made it) Straight (and Clear) in order that He may warn (the Godless) of a terrible Punishment from Him....You would only, perchance, fret yourself to death, following after them, in grief, if they believe not in this Message.”
(18:1-6)

Allâh warns the Unbelievers of the Hell as their final and eternal abode for denying the Truth. He says:

﴿ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ
تَكْفُرُونَ ﴾ [يس : ٦٣-٦٤] .

“This is the Hell of which you were promised! Embrace you the (Fire) this Day, for that you (persistently) rejected (the Truth).” (36:63-64)

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي

جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿الزمر: ٣٢﴾.

“Who, then, does more wrong than one who utters a lie concerning Allâh and rejects the Truth when it comes to him? Is there not in Hell an abode for the Unbelievers?” (39:32)

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ إِذَا جَاءُوهَا فَتُحْتَأْتَبُوهَا
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ ۝ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى
لِّلْمُتَكَبِّرِينَ﴾ [الزمر: ٧١-٧٢].

“The Unbelievers will be led to Hell in-groups: until, when they arrive there, its gates will be opened. And its Keepers will say, ‘Did not Messengers come to you from among yourselves, rehearsing to you the Verses of your *Rabb*, and warning you of Meeting of this Day of yours?’ The answer will be: ‘Yes, but the Decree of Chastisement has been proved true against the Unbelievers!’ (To them) will be said: ‘Enter you the gates of Hell, to dwell therein; and evil is (this) abode of the arrogant.’” (39:71-72)

To achieve happiness in the Hereafter, you must follow Allâh's guidance and beware of His warning. You must follow His Book. Otherwise, you will suffer the torments of Hell. The Qur’ân tells us that those who reject Allâh and deny His Signs are companions in the Hell-Fire (57:19). The Unbelievers will suffer severe tribulations after tribulations in Hell. Allâh says:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَمَا فَضَحَتْ جُلُودُهُمْ بَدَلْنَاهُمْ
جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾ [النساء: ٥٦].

“Those who reject Our Signs, We shall soon cast them

into the Fire; as often as their skins are roasted through. We shall change them for fresh skins, that they may taste the Chastisement, for Allâh is Exalted in Power, All-Wise.” (4:56)

﴿مَنْ وَرَّاهُ جَهَنَّمَ وَنُسِقَى مِنْ مَّاءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ﴾ [إبراهيم: ١٦-١٧].

“In front of such a one is Hell, and he is given for drink, boiling fetid water. In gulps will he sip it, but never will he be near swallowing it down his throat. Death will come to him from every quarter, yet will he not die, and in front of him will be a chastisement unrelenting.” (14:16-17)

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [إبراهيم: ٤٩-٥١].

“And you will see the Sinners that Day bound together in fetters — their garments of liquid pitch, and their faces covered with Fire; that Allâh may requite each soul according to its deserts; and verily Allâh is Swift in calling to account.” (14:49-51)

﴿فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ۝ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ۝ وَلَهُمْ مَقْلَعٌ مِنْ حديدٍ ۝ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾ [الحج: ١٩-٢٢].

“...But those who deny (their God) — for them will be cut out a garment of Fire. Over their heads will be poured out boiling water. With it will be scalded what is

within their bodies, as well as (their) skins. In addition, there will be maces of iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), ‘Taste you the Penalty of Burning!’” (22:19-22)

﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِيهِمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تَكْذِبُونَ﴾

[السجدة: ٢٠].

“As to those who are rebellious and wicked, their abode will be the Fire. Every time they wish to get away therefrom, they will be forced thereunto, and it will be said to them: ‘Taste you the Penalty of the Fire, the which you were wont to reject as false.’” (32:20)

﴿وَأَنَّ لِلظَّالِمِينَ لَشَرَّ مَثَابٍ ۖ جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسِفُ إِلَيْهَا ۖ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ۖ وَآخِرُ مِنْ شَكْلِهِمْ أَزْوَاجٌ﴾ [ص: ٥٥-٥٨].

“...But for the wrongdoers will be an evil place of (final) Return! Hell! They will be burned therein — an evil bed (indeed to lie on)! Yea, such! Then shall they taste it — a boiling fluid, and a fluid dark, murky, intensely cold and other Penalties of a similar kind, to match them.” (38:55-58)

These are just a few of the many Qur’anic verses concerning the terrible punishments in Hell that the Unbelievers will suffer forever. Therefore, you should realize that the Qur’ân is no less than a true Message from Allâh. It warns us of the Hell-Fire and directs us to salvation. Think of your eternal salvation, take heed of Allâh’s warning for those who deny His Message. Accept the Qur’ân as the guidance from our Creator. Follow it to save you away from the Hell-Fire in the eternal world to come.

XIII. ALLÂH GUIDES US TO ETERNAL SUCCESS AND HAPPINESS

Allâh, the Most Merciful, guides us toward eternal success and hence, happiness. He tells us to read and follow the Qur'ân so that we can believe and worship Him as the Only God, obey His Messenger ﷺ by following His *Sunnah* and be righteous in this world. In this way, we attain His Mercy. He directs us to follow the Qur'ân and not the desires of those who know not (45:18). He guides us to pray for a well-balanced life to be happy both here and in the Hereafter and save us from the torment of the Hell-Fire (2:201). In line with this, He guides us to work for our material and spiritual well being both in this life and the world to come. He says:

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ [القصص: ٧٧].

“But seek, with the wealth which Allâh has bestowed on you, the Home of the Hereafter, nor forget your portion in this World. But do you good, as Allâh has been good to you, and seek not (occasions for) mischief in the land, for Allâh loves not those who do mischief.” (28:77)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ [الجمعة: ١٠].

“And when the prayer is finished, then may you disperse through the land, and seek the Bounty of Allâh: and remember Allâh frequently that you may prosper.” (62:10)

Though we are to seek a good life here on earth and in the world to come, Allâh guides us to prefer the latter life. The life in the

Hereafter is eternal and lasting compared to this temporal world.
He says:

﴿ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴾ [الأنعام: ٣٢].

“Nothing is the life of this world but play and amusement. But for better is the Home in the Hereafter for those who are pious. Will you not then understand?”
(6:32)

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْخُذْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَوةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَوةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴾ [التوبة: ٣٨].

“O you who believe! What is the matter with you, that, when you are asked to go forth in the Cause of Allâh, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.” (9:38)

﴿ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَوةِ الدُّنْيَا وَمَا الْحَيَوةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ ﴾ [الرعد: ٢٦].

“Allâh does enlarge, or grant by (strict) measure, the Sustenance (which He gives) to whom so He pleases. They rejoice in the life of this world: but the life of this world is nothing but little comfort compared to the Hereafter.” (13:26)

﴿ أَعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَجْعَبَ الْكُفَّارَ بَنَاتُهُمْ ثُمَّ يَهْبِجُ فَتَرِيَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا لِمَتَّعِ الْغُرُورِ ﴾ [الحديد: ٢٠].

“Know (all), that the life of this world is nothing but play and a pastime, adornment and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude; how rain and the growth, which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and forgiveness from Allâh and (His) Good Pleasure (for the devotees of Allâh). And what is the life of this world, but goods and chattels of deception?” (57:20)

Allâh makes it clear to us that the life of this world is deceiving (6:130). Many people love this fleeting life and neglect the Hereafter (75:20-21). Those who desire the life of the Present and its glitter will suffer in the Fire in the Hereafter (11:15-16). Those who wish for the transitory things (of this life), Allâh will grant them such things as He wills, to such persons as He wills. In the end, however, He has provided for them punishment in Hell. They will burn therein, disgraced and rejected (17:18). Our Creator makes it clear that supreme success is the eternal life in Paradise and that the dwellers of Paradise are the ones who are indeed successful:

﴿مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ﴾
[الأنعام: ١٦].

“Who is averted from such a torment on that Day, (Allâh) has surely been merciful to him. And that would be the obvious success.” (6:16)

﴿أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ٨٩].

“For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein for ever. That is the supreme success.” (9:89)

﴿ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ عَذَابَ
الْجَحِيمِ ۝ فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ [الدخان: ٥٦-٥٧].

“They will never taste death therein except the first death (of this world). And He will save them from the Torment of the Blazing Fire as a bounty from your *Rabb*! That will be the supreme success!” (44:56, 57)

﴿ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ
الْفَائِزُونَ ﴾ [الحشر: ٢٠].

“Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.” (59:20)

If you want salvation in order to have eternal happiness and succees, read the Qur’ân and follow Allâh's commandments to believe and adhere to righteousness. You must remember that everything you do is recorded. Allâh has assigned to each one of us two guardian angels. The guardian angels record whatever we utter and do. Allâh tells us:

﴿ إِذْ يُلْقَى الْمُلْقَيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ
عَتِيدٌ ﴾ [ق: ١٧-١٨].

“Behold, two (guardian angels) appointed to learn (his doings) learn (and note them), one setting on the right and one on the left. Not a word does he utter but a vigilant Guardian is with him (to record it).” (50:17-18)

Allâh further guides us to salvation when He says that we have to seek His forgiveness. He is the *Rabb* of Grace Abounding, Most Forgiving, Most Merciful. We should always turn to Him for guidance and forgiveness. He says:

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ
لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴿[الحديد: ٢١].

“Be you foremost (in seeking) forgiveness from your *Rabb*, and a Garden (of Bliss), the width whereof is as the width of Heaven and earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh, which He bestows on whom He pleases; and Allâh is the *Rabb* (Only God) of Grace abounding.” (57:21)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَجَعَلَ لَكُم نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿[الحديد: ٢٨].

“O you who believe! Fear, Allâh, and believe in His Messenger, and He will bestow on you a double portion of His Mercy. He will provide for you a Light by which you shall walk (straight in your path), and He will forgive you (your past); for Allâh is Most Forgiving, Most Merciful.” (57:28)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿[التحریم: ٨].

“O you who believe! Turn to Allâh with sincere repentance in the hope that your *Rabb* will remove from you your evil deeds and admit you to Gardens beneath which Rivers flow — the Day that Allâh will not permit to be humiliated the Prophet and those who believe with him. Their light will run forward before them and by their right hands, while they say, ‘Our *Rabb*! Perfect our Light for us, and grant us Forgiveness, for You have

power over all things.” (66:8)

In this *Ayâh*, Allâh teaches us to pray to Him for His forgiveness. This shows how complete the Glorious Book is. To reiterate, the Qur’ân contains not only praises to Allâh but also prayers to Him. Many of the Qur’ânic verses that invoke prayers pertain to forgiveness. For our own salvation, we should always turn to Allâh for His forgiveness.

If you have not yet made the best decision in your life to be among the successful Believers (Muslims), time has come for you to believe in Allâh as the Only God worthy to be worshipped and the One Who revealed the Qur’ân to us. Before it is too late or death comes to you, turn to Allâh for repentance and follow His Book. Remember death is certainly inevitable. Allâh says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْفُرُورِ ﴾ [آل عمران: ١٨٥].

“Every soul shall have a taste of death; and on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to Paradise, he indeed is successful. The life of this world is nothing but enjoyment of deception.” (3:185)

When you pray for Allâh’s forgiveness, He will certainly forgive you because He is Most Forgiving, Most Merciful (57:28). He forgives all sins except the association of partner with Him. He says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ [النساء: ٤٨].

“Allâh forgives not that partners should be set up with Him in worship; but He forgives anything else, to whom He pleases. To set up partners with Allâh is to devise a sin most heinous indeed.” (4:48)

﴿ قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴾ [الزمر: ٥٣-٥٤].

“Say: ‘O my Servants who have transgressed against their souls! Despair not of the Mercy of Allâh, for Allâh forgives all sins. Indeed He is Most Forgiving, Most Merciful.’ Turn to your *Rabb* (in repentance) and submit to Him, before the Chastisement comes to you. After that you shall not be helped.” (39:53-54)

Once Allâh has forgiven you, He will reward you eternal happiness and hence, supreme success in the Hereafter. This you should believe because verily, Allâh will not fail in His promise (13:31). Therefore, for your eternal success, read and follow the Divine Message from Allâh. Believe in the universal divine message that Allâh is the Only True God worthy of our worship. He is our Only Protector and the Only One Who will reward us the supreme success in the eternal life Hereafter. Allâh says:

﴿ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴾ [الكهف: ٤٤].

“There (on the Day of Resurrection) the (only) protection comes from Allâh the True One. He is the Best to reward and the Best to give success.” (18:44)

XIV. ALLÂH GUIDES US TO ENTER INTO ISLÂM WHOLEHEARTEDLY

You must have read books and other reading materials written to discredit the Qur'ân or Islâm as a whole. Guard yourself against such distorted readings. Do not judge the veracity of the Qur'ânic teachings according to your negative observations of some Muslims. You must have met those who are merely Muslims by name. If ever you dislike their behavior, it is because they are weak in faith and or ignorant of the Qur'ân and the *Sunnah* (Teachings and Traditions) of Prophet Muhammad ﷺ. By not upholding the Divine Law of Allâh, the ethical standards of many nominal Muslims have definitely become loose. They destroy their lives by indulging in such immoral practices as adultery and fornication, drinking intoxicants, gambling, usury, graft and corruption, stealing, abduction, rebellion and the like. With their un-Islâmic behavior, they create very bad image not only for the Muslims but Islâm as a whole. The enemies of Islâm capitalize on their foolishness and wickedness to destroy Islâm. The enemies of Islâm, however, will never succeed in their evil plan for Islâm as the Religion of Truth will continue to prevail over all religions (61:9). Allâh promises to protect His Book from any sort of corruption (15:9). The Unbelievers plot and plan and Allâh too plans but the best of planners is Allâh (8:30).

For your guidance read the Qur'ân and be rational to accept it as the Divine Revelation and Guidance from Allâh. You must read it, for Allâh enjoins every one of us to read it (73:20). The first Revelation (i.e., 96:1-8) that He has sent to His Messenger ﷺ for the guidance of all mankind pertains to reading.

When you read the Qur'ân with an open-mind, you gain knowledge of the Truth. You learn that it is the Truth from Allâh (32:2-3). With Allâh's Will, you will believe in it. He will open your heart to the Truth, for He is our Guide. He says:

﴿وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ، فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الحج : ٥٤].

“And that those on whom knowledge has been bestowed may learn that the (Qur’ân) is the Truth from your *Rabb*; and that they may believe therein, and their hearts may be made humbly (open) to it. Verily Allâh is the Guide of those who believe, to the Straight Way.” (22:54)

After reading the Qur’ân, after knowing it to be the Truth from Allâh, try to be rational and follow it. Let not your emotions and or pride influence you. If you feel that you cannot afford to leave the belief of your parents or family, think of your soul. Do not be arrogant to deny the truth. Accept the Qur’ân as the Book of Allâh in Truth (17:105). Accept Islâm as your religion and a way of life, because, it is the Light from Allâh (39:22). In Islâm there is no compulsion in religion. Allâh makes this very clear when He says:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ...﴾ [البقرة : ٢٥٦].

“Let there be no compulsion in religion: Truth stands out clear from Error...” (2:256)

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾ [آل عمران : ٢٠].

“...And say to the People of the Book and to those who are unlearned: ‘Do you (also) submit yourselves?’ If they do, they are in right guidance, but if they turn back, your duty is to convey the Message; and in Allâh’s sight are (all) His servants.” (3:20)

﴿وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ﴾ [يونس : ٩٩].

"If it had been Your *Rabb*'s Will, they would all have believed — all who are on earth! Will you then compel mankind, against their will, to believe?" (10:99)

﴿قُلْ يَتَّيِبُهَا لَكُمْ رَبِّي مَنِ اعْتَدَىٰ ۖ وَلَا تَقْبَلُوا لَهُ مِنْ شَيْءٍ ۚ وَقُلْ لِلّٰهِ عِزِّي ۚ﴾
 ﴿وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ ۚ لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾ [الكافرون: ١-٦].

"Say: 'O you that reject Faith! I worship not that which you worship, nor will you worship that which I worship. And I will not worship that which you are worshipping nor will you worship that which I worship. To you be your religion, and to me my religion.'" (109:1-6)

For your guidance and salvation, think of going back to your original religion, Islâm. In one of the authentic *Ahâdîth* compiled by Imam Bukhâri, we learn that every child is born Muslim:

Abu Hurairah narrated that the Prophet ﷺ said, "Every child is born with a true faith (i.e. to worship none but Allâh Alone) but his parents convert him to Judaism or to Christianity or to Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Hurairah recited the holy verse: "The pure Allâh's Islâmic nature (true faith i.e. to worship none but Allâh Alone), with which He has created human beings." (30:30). (Bukhâri, 2/440)

Even if you are a Christian or a Jew or you belong to other religion, once you sincerely embrace Islâm or return to your original religion, Allâh will certainly forgive you. Once you believe and follow Allâh's Book, Allâh will guide you to do deeds of righteousness in this world. He will subsequently reward you with eternal happiness in the life Hereafter. Our Creator says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّبِيَّانَ مِمَّنْ ءَامَنَ بِاللّٰهِ

وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿البقرة: ٦٢﴾.

“Those who believe (in the Qur’ân), and those who follow the Jewish (scriptures), and the Christians and the Sabians (i.e., those who embraced Islâm), any who believe in Allâh and the Last Day, and work righteousness, shall have their reward with their *Rabb*. On them shall be no fear, nor shall they grieve.” (2:62)

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران: ١٩٩].

“And there are, certainly, among the People of the Book (i.e., who embraced Islâm), those who believe in Allâh, in the revelation to you, and in the revelation to them, bowing in humility to Allâh. They will not sell the Signs of Allâh for a miserable gain. For them is a reward with their *Rabb*, and Allâh is swift in account.” (3:199)

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۖ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴾ [الزمر: ٢٢].

“Is one whose heart Allâh has opened into Islâm, so that he has received Light from Allâh, (no better than one hard-hearted)? Woe to those whose hearts are hardened against the remembrance of Allâh. They are manifestly wandering (in error).” (39:22)

The best way to remember Allâh is to follow the Qur’ân. It teaches us to worship none but Allâh (11:1-2), to believe and work deeds of righteousness (47:2). It guides us toward eternal success in the Hereafter. It reminds us that on the Day of Judgment every one will be confronted with all the good it has done, and all the evil it has done (3:30). Only the Believers will

go to Paradise and the Unbelievers (who rejected the Qur'ân) will surely go to Hell. Allâh tells us in His Book:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا﴾ [الإسراء: ٩-١٠].

“Verily, this Qur'ân does guide to that which is most right. And it gives the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward. And to those who believe not in the Hereafter, (it announces) that We have prepared for them a Chastisement grievous (indeed).” (17:9-10).

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى﴾ [طه: ١٢٤].

“But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment.” (20:124)

Time has come for you to be rational and decide objectively. For your own complete success and eternal happiness, open your mind and heart to Islâm. Remember that Allâh makes it very clear that the only religion acceptable to Him is Islâm. He says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَفَيِّئًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ [آل عمران: ١٩].

“The Religion before Allâh is Islâm (submission to His Will). Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allâh, Allâh is swift in calling to account.” (3:19)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿[آل عمران : ٨٥].

“If anyone desires a religion other than Islâm (submission to Allâh), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (3:85)

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾ [النساء : ١٢٥].

“Who can be better in religion than one who submits his whole self to Allâh ...?” (4:125)

Be sincere in seeking the Truth. Turn to Allâh. Pray to Him to guide you to His Religion (i.e., Islâm) that leads to the Right Way (6:126). Only Allâh can guide you to Islâm. Allâh says:

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَقُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ [الأنعام : ١٢٥].

“Those to whom Allâh wills to guide, — He opens their breast to Islâm. Those whom He wills to leave straying, — He makes their breast close and constricted, as if they had to climb up to the skies; thus does Allâh lay abomination on those who refuse to believe.” (6:125)

Once you embrace Islâm, it is necessary that you believe the whole of the Qur’ân. You are not a true believer if you doubt some parts of the Revelation. If you reject any part of it, you will suffer grievous punishment in the Hereafter. Allâh warns:

﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ○ أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ﴾ [البقرة : ٨٥-٨٦].

“...Then is it only a part of the Book that you believe in. And do you reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? And on the Day of Judgment they shall be consigned to the most grievous chastisement for Allâh is not unmindful of what you do. These are the people who buy the life of this world at the price of the Hereafter. Their chastisement shall not be lightened nor shall they be helped.” (2:85-86)

Aside from believing and following the Qur’ân, you must also believe and follow the *Sunnah* of Prophet Muhammad ﷺ. Allâh Himself says that Muhammadﷺ is not only the Seal of the Prophets (33:40) but also the universal Messenger of Allâh to all mankind (34:28). The Messengerﷺ possesses sublime morals (68:4) and an excellent exemplar for him who hopes in Allâh and the Final Day, and who remembers Allâh much (33:21). Allâh endowed him with exalted standard of character (64:4) for us to follow. For our guidance, it is a must for us to believe and obey Allâh’s Messengerﷺ. Allâh commands:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ۝ ﴾
[آل عمران : ٣١-٣٢].

“Say: ‘If you do love Allâh, follow me: Allâh will love you and forgive you your sins: for Allâh is Oft-Forgiving, Most Merciful.’ Say: ‘Obey Allâh and His Messenger.’ But if they turn back, Allâh loves not those who reject Faith.” (3:31-32)

﴿ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَتَمِيزُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ ﴾
[النساء : ١٧٠].

“O mankind! The Messenger has come to you in truth from Allâh, so believe in him. It is best for you. But if you reject Faith, to Allâh belong all things in the heavens and on earth, and Allâh is All Knowing, All Wise.” (4:170)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ﴾

[محمد: ٣٣].

“O you who believe! Obey Allâh, and obey the Messenger, and make not vain your deeds!” (47:33)

Allâh tells us that he who obeys His Messenger obeys Him (4:80). He sent His Messenger with Guidance and the Religion of Truth to make it prevail over all religions (61:9).

No one can deny that Islâm stands as the fastest growing religion in the world. Many non-Muslims throughout the world have embraced Islâm and many others continue to do so. They realize that the Qur’ân is the true Divine Message for all; and that Muhammad ﷺ is Allâh’s Messenger to all mankind.

You receive Allâh’s mercy when you follow the Qur’ân and the *Sunnah*. You become a Muslim or one who bows to the Will of Allâh (2:128). You belong to the Muslims who are “the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allâh” (3:110). Your religion then is Islâm — the complete and peaceful submission to the Will of Allâh and obedience to His Law. Once you embrace Islâm you make the best decision in your life. Islâm is the perfect religion and the best way of life that guides us to the Right Path. The last Qur’ânic *Ayâh* that Allâh had revealed to Prophet Muhammad ﷺ pertains to His perfection of Islâm. Allâh says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا﴾ [المائدة: ٣].

“...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islâm as your religion.” (5:3)

When you become a Muslim, you must always take guidance from Allâh as He is the One Who guides us on the right Way of Religion. Never allow the Unbelievers, even how materially “powerful” they are, to mislead you. Allâh tells us that the Unbelievers spend their wealth to hinder (individuals) from the path of Allâh. They will continue to spend; but in the end they will have only regrets and sighs. They will be gathered to Hell (8:36). Allâh warns us to beware of the hypocrites (2:8-18) and the Unbelievers for they hate the Truth (43:78). They are protectors of each other (8:56). We should never take them as friends because they only want us to reject the Truth (60:1-2). For those who do not fight us for our Faith, Allâh commands us to deal kindly and justly with them (60:8). However, we should never turn to them for help because they do not know the Truth. We, the Muslims, should only turn to Allâh as He is our Protector. Allâh says:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ۚ هَٰذَا بَصِيرَتُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴾ [الجاثية: ١٨-٢٠].

“Then, We put you on the (right) Way of Religion, so follow you that (Way), and follow not the desires of those who know not. They will be of no use to you in the sight of Allâh. It is only wrong doers (that stand as) protectors, one to another. But Allâh is the Protector of the Righteous. These are clear evidences to men, and a Guidance and Mercy to those of assured Faith.” (45:18-20)

Since Allâh is our Protector and He is the best of helpers (3:150). We should always turn to Him for help. We must not turn our

back from His Path. As Believers we should live and die not except in a state of Islâm. Allâh guides us:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ... لَعَلَّكُمْ تَهْتَدُونَ﴾ [آل عمران: ١٠٢-١٠٣].

“O you who believe! Fear Allâh as He should be feared, and die not except in a state of Islâm....that you may be guided.” (3:102-103)

Allâh warns us that if we turn back from His Faith, He will soon produce a people better than us. He says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۝﴾ [المائدة: ٥٤-٥٥].

“O you who believe! If any from among you turn back from his Faith, soon will Allâh produce a people whom He will love as they love him, lowly with the Believers, mighty against the Rejecters, fighting in the way of Allâh and never afraid of the (Unbelievers’) reproaches of such as find fault. That is the Grace of Allâh, which He will bestow on whom He pleases. And Allâh encompasses all and He knows all things. Your (real) friends are no less than Allâh, His Messenger, and the Believers, those who establish regular prayers and pay *Zakât* and they bow down humbly (in worship).” (5:54-55).

For your guidance, you must sincerely accept Islâm and live according to its teachings. The whole mankind must live in complete submission to Allâh. Let Islâmic *Shar‘iah* (Allâh’s Law) govern our lives. Peoples from all over the world should

take the best lesson from the Kingdom of Saudi Arabia. The Kingdom and its people, including the Muslim expatriates, prosper and enjoy peace and real happiness because of Islâm. All sorts of man-made laws that prevail in other countries prove nothing but temporary joys in this worldly life without sense of security and inner peace among its people. Let us all adhere to Islâm as it is the only Way or Religion acceptable to Allâh. Other ways outside Islâm are from Satan. Let us not follow Satan as he is an avowed enemy to us. We have to remember that Allâh commands us to follow His Way and to enter into Islâm wholeheartedly. Our Creator tells us:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأنعام: ١٥٣].

“Verily this is My Way leading straight: follow it, follow not (other) paths. They will scatter you about from His (great) path. Thus does He command you so that you may be righteous.” (6:153)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ [البقرة: ٢٠٨].

“O you who believe! Enter into Islâm wholeheartedly; and follow not the footsteps of Satan, for he is to you an avowed enemy.” (2:208)

For your ultimate success, think of the divine invitation to enter into Islâm wholeheartedly. Make the best decision in your life by embracing Islâm. Believe in Allâh as the Only true God of all mankind. Do not allow Satan to hinder you from making the most rational decision to the Way of our Creator. Believe and follow the Qur’ân as the Divine Message to all mankind.

XV. CONCLUSIONS AND RECOMMENDATIONS

The Qur'ân is the Book of Allâh which is perfect in all aspects. It guides us to sincere belief in and worship of the One and Only True God, Allah — a divine universal message for all humanity. Verily, only Allâh deserves to be worshipped for He alone is the Creator and the God of all mankind. All praise and beautiful attributes belong to Him. He is the Most Gracious, the Most Merciful. It is part of His Mercy that He has sent down the Qur'ân for our guidance and has chosen His Messenger, Prophet Muhammad ﷺ as the best example for all of us to follow. The Qur'ân and the *Sunnah* and/or authentic *Ahâdîth* (Prophet's ﷺ tradition and teachings) serve as the perfect and complete guidance from Allâh and the mercy to all mankind.

Indeed, Allâh is Merciful in giving Islâm as the religion for all mankind. Islâm teaches truth, righteousness and all that is good for mankind. It prohibits all sorts of evil deeds that cause distractions to our lives and to the whole humanity. It will forever continue as the perfect way to ultimate success because Allâh has promised to protect His Book from any form of human manipulation. The Qur'ân will always serve as the light to those who want divine enlightenment and guidance.

All mankind must turn to Allâh for divine guidance. In line with this, it is a must for all government policy makers worldwide to fully implement freedom of religion for all their citizens. They must give them access to know ways of knowing the truth about Islâm. They should integrate into their school curricula the teaching of the Qur'ân and the *Sunnah* and other relevant Islâmic subjects.

Muslim philanthropists and government authorities from affluent Muslim countries should donate copies of the translations of the Qur'ân as well as other reading materials based on the Qur'ân

and the *Sunnah*, to various public and university libraries all over the world. If possible, they should also donate said books and reading materials to various airports and airlines for public reading. Furthermore, they should support all schools, institutions and universities that offer the teaching of the Qur'ân and the *Sunnah* or Islâm. They should also support, if not take initiative in, the organization/setting up of more *Da'wah* centers especially in non-Muslim countries.

Likewise, Muslims who are doing *Da'wah* must adhere to the Qur'ân and the *Sunnah*. More qualified Muslims should actively practice and support the noble task of inviting people using these divine sources. To be able to succeed in conveying the Divine Message, they should plan and implement effective strategies for developing Islâmic awareness among non-practicing Muslims and non-Muslims alike. They should remember that Islâm is the right religion but most men do not know it.

To non-Muslim readers, I invite all of you to be rational and open-minded. Read the Qur'ân to quench your thirst for perfect guidance. Understand, ponder and contemplate on the veracity of its various verses. They are not only unique and elegant, but also perfect in all aspects. Indeed, the Qur'ân is full of truth, wisdom and virtuous teachings for the guidance of all mankind. This is because every letter, every *Ayâh* (verse) and every *Surah* (chapter) of the Qur'ân comes from Allâh, the All Knowing, All Wise. In short, the Qur'ân is the pure Word of Allâh. Therefore, I invite you to sincerely open your hearts to Islâm, as it is the only religion and way of life acceptable to Allâh. It is the key to supreme success and happiness in the eternal world.

Let us all pray to Allâh for truly, He is the Only God worthy to be worshipped throughout our lives. He alone gives guidance and success to whom He pleases. For our divine guidance and everlasting success, let us read, study and follow the Qur'ân. Verily, it is the Divine Message of Allâh for all mankind that teaches us to sincerely worship no one but Allâh, the Only God.

The Author

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The DARUSSALAM Publishers and Distributors take the pleasure of publishing four of her very scholarly works, which she finished for this year, namely: "*The Qur'ân: The Divine Revelation*", "*The Rationale and Benefits of Salât*", "*The Divine Message for All Mankind*", and "*Da'wah According to the Qur'an and the Sunnah*".